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THE TREATY OF PEACE.

The text of the Treaty of Peace has now been published in an authentic form, and does not differ materially from the versions previously given to the world. Naturally it is sharply and severely criticised by the Press in general, and it will certainly be greatly modified by the Congress of Berlin, if such an assembly is to meet. As it stands the Treaty is no settlement of the Eastern Question, though it may possibly pave the way to it.

Some of the criticisms to which the conditions of peace have been subject seem to us both one-sided and unfair. Though a considerable extent of territory in the aggregate is left in the Sultan's hands, the treaty substantially puts an end to Turkish rule in Europe. In the eyes of such as have faith in the Turks this is a great grievance. But those Englishmen—and apparently they constituted until lately the majority of the nation—who hold the continuance of the Ottoman Empire to be a danger to Europe and a curse to the subjects of the Porte, and looked upon its downfall as inevitable, ought at least to be chary of joining the partisans of Turkey in their chorus of condemnation. The consummation may not have been brought about as they would wish. But the great work has been done. While the rest of the Powers were paralysed by the perplexing problem, Russia came forward and cut the Gordian knot. In doing so she has made great sacrifices, and expects in some shape to be repaid. If it turns out that the Czar is anything but disinterested in the objects of his self-imposed mission, it is for the rest of Europe to see that he does not appropriate an unreasonable share of the fruits of victory, and to reduce his claims to the smallest possible limits. This will hardly be done by inaugurating the negotiations of the Congress by a policy of systematic suspicion and menace. If any Power is threatened by the new territorial arrangements of the Treaty of San Stefano, it is Austria. But Austria is ready to discuss them in an amicable spirit with a view to their revision. It is England alone of the signatory Powers that eagerly, if not offensively, raises obstacles to that necessary examination of the provisions of the Treaty by united Europe which must precede a final settlement.

By the instrument which has received the signature of the Porte, Roumania, Servia, and Montenegro are made independent Principalities, and the tie which bound them to the Sultan is entirely severed. This is in itself a great gain to these communities and to civilisation, and it has been brought about by Russian agency. Servia and Montenegro receive a considerable extension of territory, which, if it tends to their strength and self-development, as may be expected, will make them less amenable to external influences. The case of Roumania is undoubtedly a hard one. In order ostensibly to gratify the sentimental feelings of the Czar, who desires to obliterate all traces of the Treaty of Paris, that State is to be compelled to surrender the portion of Bessarabia which belonged to Russia before 1856, and which was made over to the European Powers, and by them assigned to Roumania. Prince Gortschakoff requires that this shall be done without being brought under the cognisance of the Powers, and in violation of treaty engagements, and of the rights of her weak ally in the late war. It is an act of violence and ingratitude which dishonours the Czar, and is not palliated by the offer of the Dobrudscha, which the Roumanians do not want. But as Germany and Austria, both interested in the estuary of the Danube, acquiesce in this high-handed act, England can hardly do more than protest against it. A general protest would, no doubt, oblige Russia to abandon her discreditable scheme, but it cannot be obtained; and this country cannot be expected to go to war to prevent the enforced exchange. Thus far the results of the war have turned the Roumanians, and in a less degree the Servians, into the bitter enemies of Russia, and this will not, at all events, help to make them her willing tools in the future.

A more important question is the construction of the Bulgarian Principality. Our Government unquestionably have no reason to be shocked at the Treaty provisions relative to this new State, for they are substantially the same as those sketched out in Count Schouvaloff's Memorandum, and submitted to Lord Derby last June. It is here that the denunciations of our pro-Turkish journals seem to us specially unfair. Bulgaria having been conquered by Russia, can it be regarded as very monstrous that she should organise it? Self-government in a new community is a plant of slow growth, and a two years' occupation would hardly suffice to Russianise Bulgaria. At all events, was not such an arrangement, under the circumstances, natural and almost inevitable? The larger the Principality, and the greater its advantages, the more likely is it, in due time, to assert itself, and pass from a state of pupilage into one of independence. But it seems to be an offence to our anti-Russian papers that Bulgaria should be so large; that there should be in it the germs of future greatness; and that it should have a port in the Ægean, which would bring it into contact with Western Europe. They refuse to have regard to the future, and persist in looking at Bulgaria, contrary to all experience, as the perpetual vassal of the Czar, and in that sense as a standing menace to Europe. Turkey, as was wished, has been well-nigh excluded from Europe, and we are all wringing our hands because the event has not come about as we could have wished, and are raging against Russia for her insatiable ambition. But if the Government of St. Petersburg have offered to reconsider the terms of Russian occupation in order to meet the objections of other Powers; to revise all the boundary lines so as to ensure a more equitable distribution of the population; and in fact to submit the clauses of the Treaty relating to Bulgaria to the full discussion of the Congress,—this is at least a sign that the Czar does not propose to create and organise a vassal State in defiance of European opinion.

To those who are utterly sceptical of Turkish redemption, it will hardly be considered as a fault that by the Treaty arrangements Bosnia and Herzegovina are well-nigh cut off from and lost to the Porte, and must inevitably fall to the lot of Austria, and that by the delimitation of territory Salonica and Adrianople, as well as the Greek provinces of Turkey, will be so situated as ere long to throw off the sway of the Sultan. It is unfortunate that the Eastern Question cannot be settled even by one decisive campaign which has broken the power of Turkey. But, without being too sanguine, we may expect that future changes will be in favour of the self-development of these varied and intermixed populations. The incubus that weighed upon them has been removed, and the Thessalian massacres warn us afresh of the innate brutality of the Turk. Whether or not the declaration of General Ignatieff be true that, in arranging the terms of the treaty, he could do nothing for the claims of Greece, to which he professes to be favourable, it is certainly true that the continuance of the Ottoman rule in Thessaly and Epirus will only be the prolongation of a blighting despotism; and for this alliance our Government seem to be still hankering.

Russia takes a good slice of Armenia, including Kars and the port of Batoum, as an equivalent for the larger portion of the war indemnity. The population of those districts may be strictly ruled by Muscovite authorities, but their condition cannot be worse than it has been under the utterly corrupt and lawless administration of the Turks. Else why should the Armenians outside these limits be clamouring so loudly that the Berlin Congress should do something to mitigate their wretched lot?

The Treaty of San Stefano has grave faults, many of which may be removed by the intervention of the Powers. But to look at it solely as it affects, or appears remotely to touch, British interests, seems to us narrow and unmitigated selfishness. To make it the occasion of menacing demonstrations is, we think, monstrous and absurd. English isolation or antagonism enabled Russia to interpose with armed force, and eventually to crush Turkey. And if we cannot, whatever our predilections, reinstate the Moslem power, surely it would be wise for England as a nation to do its utmost to protect the rights and conserve the freedom of the emancipated populations, instead of pursuing a policy of provocation and menace that may precipitate an unnecessary, a criminal, and a terrible war!

QUINCENTENARY OF WYCLIFFE.

Centennial celebrations, like the presentation of testimonials, are seldom worthy of commendation. But the recent observance of the quincentenary of Wycliffe's trial at Lambeth is a notable exception. To the theologian, the literary student, and the Englishman the name of Wycliffe is radiant with the lustre of historic association, fruitful in the romance which attaches to a world-wide literature, and rich in the sentiment of traditional patriotism. It was well that many and varied representatives of Evangelical Christianity should join to honour the memory of a man whose chief characteristic was his zeal for the freedom of the Christian Church, and for its return to Apostolic simplicity and purity: well, too, that Briton and American should unite in reminding this nineteenth century that all which is best and choicest in its literature is the flower and fruit of germs which Chaucer in poetry and Wycliffe in prose laid in English soil half-a-thousand years ago: and well, also, that the sons of Albion, to whatever flag they accord their allegiance, should gather in the metropolis of the British

Empire to pay homage to him who cultivated in a superlative degree the instinct of nationality, and asserted against Pope and potentate the right of the English to England's produce, who declared by the law of self-preservation and by the law of the Gospel, the paramount right of the nation to the nation's treasure, and protested against that treasure being alienated from national purposes. Out of the wild wilderness that England then was, out of the darkness of the prevailing ignorance among the masses of the people, Wycliffe comes, like another Elijah, to the front of history, with an aureola about his saintly head; and we look back with wonder upon his piety, proficiency, and patriotism. Such a man must needs mark an era.

The biography of Wycliffe, as in the case of all men who, Saul-like, rise head and shoulders above their fellows, is the history of the times in which he lived. A few words are sufficient to give an outline of his career. He was born, it is said, at the little village which bears his name—the angler and the artist in Teesdale often drop upon the old and unpretentious church unawares—in the year 1324. In his youth he was a commoner at Queen's College, Oxford; in 1361 was elected, as Mr. Osborne Morgan has proudly said, a warder of Balliol; and in 1372, eleven years later, took his degree of Doctor of Divinity. Early in life his sermons and prelections, which he delivered in his capacity as public teacher of theology in the University, excited the ire of the monks, whom he censured for their exactions, and denounced, as Dr. Waddington says, as an order extraneous to Christianity and positively mischievous in their influence. Nearly five hundred years were to elapse, and then in Rome and in England the two dogmas which he hated, and against which he protested, were to be formally promulgated in the case of one of them and virtually adopted in the other. It was reserved for Pius IX. to claim the Divine quality of infallibility, and for the Anglicans, the adherents of a Church which Wycliffe had helped to freedom, to reassert the doctrine of transubstantiation—a doctrine which, as Mr. Mursell said at the City Temple, regarded grain as at one moment an ear of corn and the next as a god. The assumptions of the Pope have been followed by a free Italy, and the superstition of so-called "Catholics" is the harbinger of a free Church—free for good rather than for evil—in this free State of England.

The attitude of Wycliffe towards the Church naturally provoked the animosity of ecclesiastics high and low, from mendicant friar up to the Roman prelate himself; and in 1377, in consequence of the famous nineteen articles drawn up against him by the monks, five bulls were hurled by the Pope against the head of this humble scholar of Oxford. Ere they arrived, however, the King died; and the heretic's much-loved *Alma Mater*, less reactionary than she has since become, refused to proceed in the matter. The prelates, more eager than their humbler brethren for persecution—giving point to the early monachal warning, quoted by Mr. Baldwin Brown, that they should beware of bishops and women—cited Wycliffe to appear before them in London; but while the summons was yet pending, he was appealed to by the Parliament as to whether or not it was lawful to send treasure out of the country on the demand of the Pope. He, fearless man that he was, affirmed that it was illegal. "The Pope," he said, "cannot challenge the treasure of this kingdom but under the pretence of the works of mercy, according to the rule of charity; it was no work of charity, but of mere madness, to send away the treasures of the realm into foreign nations, whereby the realm itself may fall into ruin, under the pretence of such charity." Wycliffe then, attended by the Duke of Lancaster and the Lord Marshal of England, appeared before the Episcopal tribunal at Blackfriars, a locality which, in all but name, associates itself in our minds with the *Times* and the Bible Society, rather than with a court ecclesiastical or any exclusive order or jurisdiction. There was the usual wrangling incidental to Courts of Arches, and the defendant was dismissed for a season. Again, he appeared before the Court in 1378, but the process was stopped by the interference of the Queen Mother. But the Church was against him. He published twelve theses against transubstantiation, which the Archbishop of Canterbury pronounced heretical and dangerous. In 1382 he was brought before the Grand Council at Oxford, and charged with heresy. He was condemned, expelled from the University, deprived of his Professorship, and placed under the Papal ban. Thereupon he returned to his little rectory of Lutterworth in the diocese of Lincoln. Forty years at the seat of learning had been well spent in poring over the Vulgate and all works which bore upon the one great purpose of his life, the translation of the Scriptures into the vernacular; but he had still something to live for. "His translation still needs careful revision, and his aim is to roll the stone from the Well of Life, and to render it accessible to all." He died in 1384 at the age of sixty.

Commemoration day in the City was observed as it should be in places and by persons of representative character. St. Anne's, Blackfriars, the City Temple, the Mansion House, and Devonshire House, Bishopsgate-street, point to the union for the moment of Episcopalians, Nonconformists, and Quakers: and men like Mr. Mursell, Mr. Baldwin Brown, the American Minister, Dr. Vaughan, Sir T. Chambers, Dr. Punshon, the Lord Mayor, Mr. M'Arthur, Mr. Osborne Morgan, and many others, show how general and how fresh is the greenness of Wycliffe's memory. As Dr. Vaughan said, Englishmen have been tardy in recognising the vastness and endurance of that fourteenth century life. Before Wycliffe the English language did not exist. His version of the Scriptures, with Chaucer's "Canterbury Tales," marks the epoch of departure from the transition to modern English; his protest against transubstantiation and sacerdotal arrogance rendered him indeed "the morning star of the Reformation"; and his itinerancy of poor priests, a system of preaching which has been so fruitful in results among the Wesleyans, and which Mr. Morgan says constituted him to the fourteenth century what the Bible Society is to nineteenth, was the outcome of his devotion to God and his enthusiasm for the spread of the Gospel.

Sir T. Chambers and the Rev. W. Arthur think that Wycliffe's work will have to be done again, but with the weapons of this nineteenth century and not those of long ago. Wycliffe's work cannot, and need not, be done again. As Dr. Vaughan said, he was the man who contended for the written Word as preferable to tradition, and with a written language and an educated people that Word must and will prevail. The thousand years had gone which it had been previously thought were to put an end to the world, and the darkness of morbid apprehension had cleared away before the dawn of a new age—the age of revival in literature and art, and of a craving after a reformation in religion. Antiquaries who fail to discern the primary object of their research, and votaries whose faith is superstition and whose life is fear, may turn with regret and longing to mediævalism; but no bright and cheerful Englishman, who has a faith in God and a hope in the future of his race and country, can, on second thought, suppose that the work of Wycliffe's life, which, following on the revival, pointed to the Reformation, has to be done over again, or that the sunrise of the third thousand years of the Christian era shall not be more glorious in culture and in truth than that early dawning which was, intellectually and spiritually, life from the dead.

WAR AND COMMERCE.

IF nothing else was effected by Friday evening's discussion in the House of Commons on belligerent rights at sea, surely it ought to convince the country of the enormous folly and wickedness of war, unless absolutely forced upon us. The expenditure of a hundred millions may be contemplated with comparative equanimity, and even the loss of a hundred thousand lives seems to Russophobists only a slight hastening of the ordinary process of nature. But the discussion raised by Sir John Lubbock suggests the possibility of a shock to our complex civilisation such as the nation might never recover. We do more than half the carrying trade of the whole world. We have more steamers than all the rest of the world put together. And how much is involved in these two facts! The employment, the comfort, all the hopes in life of our whole population, are involved directly or indirectly in the security of our commerce. Surely if any means can be devised by which that security could be preserved in war as well as in peace, an unmixed benefit would be conferred upon us. But the Attorney-General does not think so. The Chancellor of the Exchequer does not think so. The majority of the House of Commons apparently does not think so; and therefore Sir John Lubbock's resolutions in favour of establishing that security by an agreement among the civilised nations of the world was negatived without a division.

Perhaps it may be said that the opponents of the resolution did not generally doubt the desirability of the object, but they either denied the possibility of its attainment, or they held that it could only be secured by sacrifices which would be greater on the part of the first maritime Power in the world than on the part of any other country. On the first objection we shall not dwell. It is one of the cases in which the proverb is peculiarly applicable that "where there's a will there's a way." The difficulties about blockade runners and contraband of war may be as great as Sir W. Harcourt urged; but they need not interfere with the general working of the principle that private property, even in an enemy's merchant ships, should be exempt from capture. We turn rather to the second objection, which after all seems to have carried most weight, but which depended on effete associations with a departed state of things never likely to be realised in this world again. In the time of our struggle with France the superiority of British power on the sea may or may not have been relatively greater than at present; but in either case it was maintained under wholly different circumstances. There was nothing like the keen competition or the rapid migrations of trade that are witnessed at the present day. There was no possible neutral, except the United States, which could take advantage of any difficulties of our commerce to step into our place; and those States were comparatively an unimportant element in commercial calculations then. The case is very different now. In any war in which the United States and France were neutrals, each of these countries would be in a position to take instant advantage of our difficulties. Indeed, apart from the perturbing influences of war, it is doubtful whether the opening of the Suez Canal does not show a tendency to draw the world's commerce back into the Mediterranean as its chief highway, and to leave us out in the cold. Suppose our merchant navy to become insecure through our liability as belligerents; and it is very easy to imagine that commerce might betake itself to new channels from which it could hardly be recovered. But it was argued that the power of our fleet would make our mercantile ships secure, and, therefore, no such loss need be feared. Here, again, we think that those who maintained this vein were dreaming of a departed age. In days before the triumphs of steam and electricity, time was not nearly so important an element in business as it is now. Merchants could afford to let their ships lie in port until a sufficient number had been collected to justify the employment of a convoy. But now when fortunes are made or marred in a few hours, and when hundreds of ships leave our shores every day, any attempt at such old-fashioned arrangements would be ridiculous. Fancy the American mail steamers detained for want of an ironclad to accompany them! Nor could our fleet, mighty as it is, sweep the seas of the world with anything like the completeness necessary to give confidence to our customers. They would prefer the ships

of neutrals for their purposes, and if these neutrals had not sufficient vessels of their own, ours, rendered comparatively useless by suspicion, would soon find a way to their possession.

The Attorney-General sneeringly admitted that the proposed protection for mercantile navies might be "noble and chivalrous, and all that," but he contended that we should be fools to allow it. In this case, as in many others, the ostentatious pretenders to a bluff plainness and practicality turn out to be the most sentimental of dreamers. While we maintained the right of search, and defended the piracy termed privateering, there was some consistency in our position. For we had the power to hamper, if not to destroy, the commerce of every other country in the world. But now that we have abandoned such pretensions, we have conferred on neutrals advantages which, in case we were at war for any length of time, might enable them to rob us of our commerce far more effectually than an enemy could. It was urged that our interests are most generally coincident with those neutrals, and that, therefore, we should defend the advantages of the latter. We are not at all sure of the premisses, now that the reign of music-hall heroics has set in. At any rate, it is far truer to say that our interest lies in the universal and continuous security of commerce. If we with our merchant tonnage of some ten millions go to war with a nation with a tenth of that, surely we have ten times as much interest in the maintenance of the security of our commerce. But under present arrangements we have nothing like a proportionate power to maintain it. For the mere suspicion of the safety of our ships would do us as much harm as half-a-dozen Alabamas. Yet Parliament has resolved that it is wise to run the probable risk of tenfold damage to ourselves on a mere chance of doing a comparatively slight injury to our foe.

THE DEMORALISATION OF THE LIBERAL PARTY.

PROFESSOR FAWCETT has the useful gift of telling plain truths in an inoffensive manner. And this gift he exercised with great effect last week at Greenwich, when he played to perfection the part of candid friend to the Liberal party. He did not use the word, but what he said amounted to a charge of utter demoralisation both in and out of the House. The leaders have not the courage of their opinions, and shirk divisions from shamefacedness at leading a small minority. The rank-and-file, thus deserted by their leaders, have no heart for battle. And outside the House elections are sacrificed to crotchets which have not the ghost of a chance of emerging from the limbo of unbaptized political bantlings. This is a formidable indictment, and all the more so because it is indisputably true. But it does not in the least alarm us, because we are quite sure that the first genuine impulse of popular feeling will push the true leaders to the front and will inspire the whole party with that devotion without which the self-sacrifice necessary to discipline is impossible. Meanwhile, however, Mr. Fawcett's plain words are well worth attention; for they seem to us to indicate more than a mere temporary paralysis; they suggest the lethargy of a chrysalis condition, from which the party will never really emerge except as metamorphosed and under wholly new conditions of life. The old Whigs have fairly gone over to the Tories, or the Tories have come over to them—it matters not which. Liberals of the Palmerstonian epoch are undergoing a similar absorption. The extension of the franchise is no longer a point on which there is any vital difference between the two parties. Regulations of trade, peddling army reforms, the development of the duel between big guns and ironclads, are not matters for any heroic political strife. On the other hand, we think there are signs of a growing desire for an intenser unification of our national life together with the freest scope for diversity. And this is an end which the Liberal party, as at present constituted and led, is wholly powerless to serve.

The remarkable letters which have recently appeared in the *Times* on the subject of German socialism have described a portentous danger from which we in this country count ourselves happily free. But the aspirations of those German fanatics are only a phase, distorted and perverted by military despotism, of a passion which, whether articulately or not, is glowing in a hundred million hearts from Siberia to San Francisco. It is a passion for equality, for a fair chance in life to the nameless multitude, for emancipation from squalid hopeless drudgery, for a share in the brightest gifts of civilisation. In fact, we are entering on a new development of the problem involved in the relations of the unprivileged masses to the unprivileged few, and we in England have not so completely solved that problem as to look with proud indifference upon our neighbours' troubles. All that we have done yet in the enfranchisement of the masses and the extension of education has only been equivalent to putting tools into the hands of the multitude that they may work their own deliverance. Even the removal of the taxes from food, by which undoubtedly life is made much easier, has not much increased the charms of labour, and at the best enables the worker to contemplate higher problems apart from the savage irritation of hunger.

But in many respects the reforms hitherto achieved leave old inequalities very much where they were. The feudal system is still maintained, at least in spirit, in the counties; and the sham measures of county reform now proposed by Government, and so freely criticised by Liberals, will only strengthen it. Aristocratic power over Parliament to a large extent holds its own by a compromise with the new peerage of wealth that indirectly buys up the constituencies. Flunkeyism in high places is rehabilitated, and has shown symptoms of transformation from a royal to an imperial scale of splendour. The relations of capital and labour are angry and precarious. We make our boasts of our Education Acts, but in deference to the jealousies of the Church they are even yet grudgingly worked; and it is notorious that some hundreds of thousands of children are yet growing up untaught because high fees and insufficient school accommodation are maintained in the interest of the dominant sect. Our greatest educational endowments and other charities are diverted from their original purpose to gild the gold of the rich or to add the pleasures of patronage to those in easy circumstances. And, above all, the pretence of a National Church in a country divided amongst at least a hundred and fifty sects sets up a great "fault" that runs through all strata of society except the highest, and dislocates almost all social relations.

The passion for equality in Great Britain has little in common with the "blind hysterics of the Celt," or the dreamy theories of Germany. But it is very real for all that; and, as we have said, it takes the form of a longing for a deeper national unity, combined with a yet freer scope for diversity. Flunkeyism, class-privilege, jealousy of popular education, and old-standing jobbery of national endowments divide us deeply. But what divides us most of all is a Church which associates the great English name, our common pride, with a peculiar form of ecclesiasticism. It is well known that everywhere, except in the great towns, and very often in them, a man is hardly regarded as a full-blooded Englishman unless he is a "Churchman" as well. And this, together with the other causes of division, seriously interferes with a healthy unity of our national life. Take these out of the way, and the unity that would ensue through the larger measure of equality involved would be certain to stimulate a higher development of the gifts and powers most natural to each section of society. It is this constructive work that the new Liberalism has to undertake. And the recognised leaders for the most part do not half like it. So long as Liberalism consisted in ringing the changes on franchises and tariffs it was all very well. But when it undertakes to reorganise the relations of classes and the application of the ancient endowments of the nation, it threatens the blessed seclusion of the Olympus in which the Parliamentary gods have fought their friendly battles, and young Titan must be soothed or pooh-poohed somehow into quietness. But it cannot be for very long. The Liberal party may try all the dodges of political expediency, but it will never be really a power in the world again till it frankly takes young Titan into its service.

THE DEADLOCK IN VICTORIA.

THE political crisis in Victoria has naturally excited a considerable amount of attention in this country, and having regard to the nature of the question at issue, it is hardly surprising that the differences of opinion which exist between Mr. Graham Berry, the Prime Minister, and his opponents in the Colony should have been, to some extent, reflected at home. The Legislative Council of Victoria stands to the popular Chamber in much the same relation as the House of Lords occupies to the House of Commons. It would be difficult to carry the parallel further. The Legislative Council consists of thirty members, who are elected under a property qualification, and are mainly chosen by the squatters. They are elected for twelve years, and retire in groups of five every two years. The Assembly, on the other hand, is the creation of universal suffrage. It rests, in fact, on the widest popular basis upon which free institutions have hitherto been established, It is only natural that two bodies so dissimilar in origin—the one reflecting the conservative, and the other the democratic, feeling of the community—should occasionally get to loggerheads, and we imagine that if there is one subject more than another upon which they would be most likely to differ, it is that of the payment of members. The great squatters, some of whom are owners of fabulous wealth, would be just as likely to resist such a proposal as the plutocrats and aristocrats with whom the public at home are familiar. £300 a year is the modest sum which the members of the Assembly are paid for their legislative services. We are not prepared to condemn payment of members, especially in a new country, where experiments which might be rash elsewhere may often be tried greatly to the public advantage. In Victoria the dominant political element consists of the labouring classes; and although we deeply regret the countenance they are too apt to give to vicious economic heresies, it is only right that they should have an opportunity of electing to the Legislature men sprung from their own ranks who enjoy their confidence. For six years the payment of members has been going on in the colony. The bill authorising the payment was for a limited period, and it, therefore, became necessary either to reintroduce the bill, or to provide for carrying out its object in some other way, or to give up a practice which certainly met with the approval of the great majority of the people. Mr. Graham Berry in the first place adopted the second alternative, and included the amount required in order to reimburse the members of both Houses for their attendance in Parliament, first in the Supplemental Estimates for the year 1877-78, and subsequently in the Appropriation Bill. Ministers then introduced into the Assembly and carried by large majorities a Payment of Members Bill; but both this measure and the Appropriation Bill were rejected by the Legislative Council by a vote of more than two to one. Although urged to yield by the general voice of public opinion out of doors, they were obstinate in their refusal to accept any longer the obnoxious principle which the Victorian Democrats had borrowed from the Five Points of the Charter. What then was the next step to be taken?

The weak point of the Victorian Constitution now became manifest. If the Council continued perverse, the collision of the two Houses would necessarily suggest to the Governor the expediency of a dissolution. But the Assembly had only been called into existence in May last, and the state of public opinion was such as to render it absolutely certain that if an appeal to the constituencies were made they would

entirely endorse the policy of Mr. Graham Berry and his colleagues. As Lord Belmore puts it, no new Ministry would have taken office without a dissolution. "The ultimate question, therefore, for the Governor to consider before taking action would be whether there was any probability of the country sending to a new Parliament a working majority holding opposite views upon the matter in dispute from the existing majority. If he was of opinion that that would not be the case, the Ministers would be masters of the situation." Ministers *were* masters of the situation. Victoria is a democratic colony, and upon all questions of domestic policy there is no appeal from the popular will. The Constitution makes no provision for a deadlock between the two Chambers; and if Mr. Graham Berry had acquiesced in the act of the Upper House he would have been compelled to abandon a measure which was heartily supported by the people of the colony. A Melbourne gentleman, who defends the Council, expresses the opinion that in rejecting the Bill they were in the exercise of a constitutional right, and remarks that when the Commons have year after year sent up to the House of Lords the Marriage with a Deceased Wife's Sister Bill, and it has been as often shelved, "no one has ever thought to pronounce that august body an obstruction." But it should be remembered that the question which now agitates Victoria is an infinitely more important one in its political bearings than the Bill to which this correspondent refers. Payment of members is now a part of the political system of Victoria, and if the Council were to succeed in their opposition to it, their success would probably be the precursor of still greater constitutional changes. To deprive the members of all remuneration would be equivalent to sending a certain number of the working-class representatives in the Assembly about their business. The subject, therefore, is a vital one to the democracy of Victoria. The truth, however, is that the members of the Upper House care little about the particular matter in dispute. In fighting the Assembly on a comparatively unimportant issue they are really preparing for a much more important conflict, involving in fact the question of the taxation of land. The squatters have always had a wholesome dread of being taxed.

We think that when the Council rejected the Appropriation Bill, Mr. Graham Berry made a grave mistake in dismissing so many county court judges, coroners, and police magistrates. It is true that, the Council having stopped the supplies, there was some justification for a sweeping measure of retrenchment which would enable the Government to pay its way till the crisis was over. But the sudden discharge of so many judges and other officials is too akin to that subversion of the social system which the imagination of the wealthy classes is often tempted to associate with democratic rule, and it certainly ought never to be resorted to except in very extreme cases. Sir George Bowen pointed out the course which should have been taken when he suggested to his Ministers that they should have suspended the salaries of the officials without actually dismissing them from their offices. It is unnecessary to discuss the part which the Governor played in the affair, because his conduct has been practically endorsed by the Colonial Office. As a compromise between the two Chambers is said to be under discussion, there is reason to hope that the storm will soon blow over. It is, however, manifestly desirable that the whole matter should be carefully reviewed by both the Colonial and the home authorities, and that some amendment should be made in the constitution of Victoria which would be calculated to diminish the future risk of collision between the two branches of the Legislature.

THE RELATIONS BETWEEN THE CHRISTIAN CHURCH AND THE ROMAN EMPIRE BEFORE THE TIME OF CONSTANTINE.

I propose discussing in the present paper, as briefly as may be, consistently with being thorough, one or two aspects of the external or political relations which subsisted between the heathen, or non-Christian Roman State and the Church of Christ, before the so-called conversion of Constantine revolutionised the previously existing state of affairs.

It has been held by some distinguished thinkers, including Mr. Gladstone and the late Dr. Mozley, Regius Professor of Divinity at Oxford, that the conversion of Constantine and the political changes which thereupon ensued, rendered necessary some such union of Church and State as then took place, a union which has virtually endured, leaving out of consideration adjustments and modifications, until the present day.

With the utmost respect for the largeness of view and the philosophic breadth of the writers who have adopted and advocated this theory, I will say at once that I am unable to accept it. As I have observed in my "History of the Early Catholic Church"—

> It should never be forgotten that the truth that what God has joined together no man may put asunder, has its great correlative truth, that what God has not joined no man may unite; and since Christ had not united the temporal and spiritual powers, but had said, "My kingdom is not of this world," it was, even at the time, with all the untried and unknown possibilites of the future before them, a rash act, to say the least, on the part of Constantine and his prelates to join them together; and the subsequent history of the Church has shown that it was, moreover, a gigantic mistake, and a mistake is sometimes more fatal even than a crime.*

Another thing which has been far too hastily taken for granted is, that the only possible relations between Church and State are either persecution of the Church by the State, or else what is commonly understood by some form or other of their union or alliance. In this view likewise I find myself unable to concur.

One of the first things with which a reflective mind is struck is the singularly scanty attention which has been paid by practical workers to the abstract question of what ought to be the relations subsisting between the Christian Church regarded as a logical whole, and the State regarded as another logical whole. But for this scanty consideration the dicta to which I have referred could never have found such general acceptance as they have done.

The last dictum to which I have referred I will briefly examine first:—

The Christian Church was not only in existence, but a mighty power in the world for very nearly three centuries before Constantine overthrew Maxentius. Superficial readers of history are too apt to imagine that those 300 years were simply three long weary centuries during which the State, as represented by the Roman Empire, might be looked upon as a gigantic car of Juggernaut, rolling along its hideous path, and striving to crush the Church into one writhing mass of physical and moral suffering.

The period when this could be admitted to be anything like a true picture of the relations which existed between the Christian Church and the Roman Empire must be reduced by something like five-sixths of the whole period under review. At the very outside half a century would include the whole of the various periods when the Church suffered from anything like a general persecution at the hands of the successors of Cæsar and Augustus. In order to obtain a true view of the condition of the Christian Church before the era of Constantine, we must dismiss from our minds both the *couleur de rose* accounts of Gibbon, and the ideas which we should be led to form from an exclusive attention to martyrological and hagiographical literature—views which would not be absolutely untrue in themselves, but defective in harmonious proportion to the rest of the history of the Ante-Nicene Church regarded as a whole.

I have very little doubt that an entirely unprejudiced reader of early Church history would arrive at much the same conclusion as that to which I have been led myself. This conclusion is, that what I will call the more satisfactory periods of the relations between the heathen Roman State and the Christian Church were vastly more advantageous to the development of the Church's spiritual growth and her inner, and therefore truer, life than any period which has intervened between A.D. 304 and the present day.

In arriving at a true estimate of the guilt of the heathen Roman State in its persecutions of the Church, we must not leave out of account the special circumstances which led to and attended each of the great outbursts which are known by the name of the Ten Persecutions. We shall see that some of these periods, such as the persecutions of Nero and Domitian, were due far less to the inherent nature of the temporal Government under which the Church was fulfilling her earthly pilgrimage than to the personal character of the temporary head of the Roman State. Had the historian Tacitus, for example, been Emperor of Rome instead of the monster Nero, I can well believe that his dislike of the "execrable superstition which was the enemy of the human race," would not have transgressed the boundary-line which separates theoretical contempt from active suppression of the object disliked.

As an additional help to us in endeavouring to take a large and comprehensive view of this portion of Church history, we must not leave out of consideration the occasional unwisdom of influential individuals within the Church herself, which sometimes precipitated prematurely, if it did not actually produce, an era of persecution. If, therefore, we subtract from the sum total of the half-century of actual persecution the several periods when persecution might have been avoided, we shall scarcely estimate the remainder at a greater length than five-and-twenty or thirty years.

I proceed now to the consideration of a crucial instance, by which it is demonstrable that the actual relations between even a heathen State and the Christian Church need not necessarily be unsatisfactory, but that they may, on the contrary, be eminently just and equitable.

I refer to the case of Paul of Samosata, and his expulsion by the civil power from the Cathedral Church of Antioch. The incident is well known, but the leading facts may be briefly recapitulated.

The Ignatian system — if indeed it were the system of the martyr Bishop of Antioch, which is more than doubtful—of raising the president of a Church to a position higher than that of chairman of his fellow-bishops, or compresbyters, as they were commonly called in primitive times, was beginning to bear its bitter fruit. I pass over Paul's heresy, as not bearing upon my present subject. But I must speak of the spirit of worldliness and arrogance by which he was actuated. It is clear from the Synodical Letter which announced his deposition to the Christian world, that he aimed at being regarded as a great temporal potentate (*δουκηνάριος μᾶλλον ἢ ἐπίσκοπος θέλων καλεῖσθαι*). Just so, later ages have seen bishops called "my lord," and "your grace," and bishops themselves have set a higher value upon being Privy Councillors, and Peers of Parliament, and great officers of State and magistrates, than upon being chief Shepherds of the Flock of Christ.

Then again, Paul caused to be erected a lofty throne upon which to sit, where he was elevated high above his compresbyters, instead of sitting in the midst of them, and upon a level with them, or very slightly raised above them, as had been the custom of his predecessors. *Βῆμα μὲν καὶ θρόνον ὑψηλὸν ἄνωθεν παρασκευασάμενος.* In like manner we are familiar with the assumption by Anglican prelates of a magisterial position, the *Βῆμα* of human law and authority. As soon as one of our bishops has made oath that he holds the spiritualities of his bishopric only of Her Majesty the Queen, he is what is called enthroned in the house of God, where he is often seated high above the altar of God in the very temple of God. I remember to have read of a throne forty feet—not cubits—in height, being erected for an archbishop in his cathedral.

A third fault of Paul's was, that he surrounded himself with a coterie of flatterers from amongst the clergy, who were willing to stoop to such arts for the sake of preferment.*

The whole narrative possesses great interest for me, because it shows how human nature, clerical human nature as well as any other, is the same in all ages. The account which Eusebius gives is still further interesting, because it seems to have been the first overt attempt of a bishop to trample upon the rights of his fellow presbyters, and to raise himself to that position of autocracy which has been the bane of the Church of God for sixteen hundred years.

Paul's attempt, however, was frustrated by the wisdom and the firmness of one of his presbyters. Malchion, though not technically a bishop, called a council, and brought home his crimes to the haughty prelate. He was deposed and degraded from his spiritual office, but still kept possession of the temporalties, as we now call them, of his see. And now the civil power was called in, and not only necessarily, but rightly called, to do its proper work. The Emperor Aurelian was appealed to, who decided that the bishop's house and the great church should be assigned to those to whom the bishops of Italy and of the City of Rome should determine them justly to belong. Thus was the matter settled upon the principles of right and of eternal justice. No violence was done to Christ's solemn declaration that His Kingdom is not of this world. The Church remained independent within her own spiritual sphere. The Emperor, personally a heathen, was yet, in his character of head of the State, supreme in his temporal sphere. Church and State worked harmoniously together, without encroaching

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* Chap. I., pp. 21, 22.

* *Τοὺς θωπεύοντας αὐτὸν ἐπισκόπους τῶν δήμων ἀγρῶν τε καὶ πολέων καὶ πρεσβυτέρους ἐν ταῖς πρὸς τὸν λαὸν ὁμιλίαις καὶ τοῖς διαγγέλοις.*

upon each other's divinely-assigned jurisdictions. If Aurelian had not ejected Paul from the temporal possessions of the see of Antioch, after he had been deposed by the Church from his spiritual office, he would have been guilty of a dereliction of duty, and of what would have been virtually an act of persecution of the orthodox. But in such a supposed case it would have been the duty of the Church of Antioch to have submitted to the wrong; and under no circumstances to have herself ejected Paul.

All this seems to me so true, so evangelical, and yet so perfectly plain and simple, that my only wonder is how it could ever have happened that the Church allowed herself to be seduced by the antagonistic principle of leaning upon an arm of flesh. Oh! why did she ever allow herself to come down from the position in which her Saviour and her God had placed her, and barter her spiritual liberties for a mess of pottage? Why, in return for wealth and worldly rank and honour, did she ever give to Cæsar a voice in determining who were to be reckoned her faithful members, and who were to be excluded from her fold?

I think I may fairly claim to have made good the position which I undertook to prove—namely, that the relations between a State which does not, *quâ* State, profess Christianity, and the Church of Christ, are not necessarily of an unsatisfactory character. And from this I deduce the corollary that the establishment of the Church, or the union of Church and State, or whatever we choose to call it, by Constantine was needless and uncalled for. And if it was needless and uncalled, for I cannot help feeling strongly that the union was itself mischievous, and tending to the destruction of the highest interests both of the Church and of the State.

The principle of the early Church before the time of Constantine was to keep the determination of spiritual questions in the hands of the Church herself, and to leave questions affecting the rights of property to the decision of the temporal power. And if I understand anything of the position of English Nonconformists, which I have endeavoured to study carefully, this grand and glorious principle of the Primitive Church, in its best and purest days, is also theirs.

The principle to which the English Established Church, by her acceptance of the royal, or State supremacy, has given her adhesion, is in irreconcilable antagonism to the mind of the Primitive Church. The Church of England has given the determination of all ecclesiastical causes, in the last resort, to the English Crown. This means that the Crown may appoint judges—whether ecclesiastics or laymen is of the smallest possible consequence—to determine whether such and such doctrines of the Gospel of Christ are, or are not, doctrines of the English Church. If this be not the utmost degree of unfaithfulness of which a church can be guilty towards her Divine Head, it is difficult to understand what unfaithfulness means.

THOMAS W. MOSSMAN.

THE FAMINE IN CHINA.

The latest accounts received from China afford, we are sorry to say, but little ground for expecting a speedy termination to the sufferings caused by the famine. One of the last Peking gazettes that has reached England contains "a decree ordaining a further series of intercessory services in supplication for a fall of snow." On January 6, the Emperor was to attend in state at one of the temples in the neighbourhood of Peking and offer incense, entreating Heaven to send the needed moisture upon the thirsty earth. As yet, however, the drought appears to continue. The winter in North China is reported to have been intensely cold, and there has been a succession of dark cloudy days; but neither snow nor rain has fallen in any quantity, and the prospect for the future is gloomy in the extreme. Last year, owing to the parched state of the ground, it was found impossible in some parts of the province of Shansi to sow any seed at all. If this state of things should continue for another year it can end but in one way—viz., in the entire depopulation of that part of China. The province of Shansi is very rich in minerals, and under a more enlightened Government a large population might be supported simply by mining. With a well-organised system of railways and by the aid of good roads, ample supplies of food might easily be imported even in the most barren years, for China is never likely to suffer from a state of universal drought or scarcity. At present, however, but little use has been made of the mineral resources of Shansi. The proportion of the people engaged in mining is very small. The greater number make their living by agriculture, and if their fields should be turned into a barren wilderness, they must either perish or migrate to some more hospitable regions. During the past year the process of depopulation has been going on rapidly in Shansi in both these ways. Multitudes of the people have already died, and multitudes more have left their homes. Some have joined the throng of starving refugees who swarm from all parts of the northern provinces to the neighbourhood of Peking, or to Tientsin. Others have wandered south towards the more fertile provinces that are watered by the Yang-tse-Kiang. Few of these wanderers are ever likely to return to their native province, and for many years the land must lie waste, unless, indeed, it should again become sufficiently fertile to tempt wanderers from other places to settle down there.

What effect this gigantic calamity will have upon the Chinese Government remains to be seen. Whether it will lead to the introduction of railways, the opening of mines, and the multiplication of canals, it is impossible at present to predict. For the moment the only thing to be done seems to be to organise a system of gratuitous distribution of food amongst the starving poor, for whose immediate support the Government are in a measure responsible. The energy which they have shown during the past six months in this direction must be surprising to every one who is familiar with their ordinary methods of procedure. But unfortunately, even with the desire to do what is right, and the willingness to do what is generous, the rulers of China are utterly crippled in an emergency like this by reason of the cupidity of the official classes, through whom the Imperial bounty has to be bestowed. Whatever the opinion of the Chinese Government may be as to the benefits to be derived from railways and other modern inventions, they can scarcely have failed to perceive by this time the value of a pure and upright administration, or to desire fervently a return of the days when, according to their ancient traditions, kings reigned in righteousness and princes executed judgment. It is to be hoped that the work of administering relief, which is now being carried on by European missionaries, as agents for the Famine Relief Fund that has been raised in this country, will do something to stimulate the Chinese officials who are entrusted with the distribution of money raised by the Chinese themselves. Already, more than 8,000*l.* has been sent from England for the relief of the sufferers, and this money will all be given away under the immediate supervision of the missionaries. Some considerable sums have also been contributed by European and American residents in China. This money will enable several groups of distributors to carry on their work in various parts of the famished districts, and the example thus afforded can hardly fail to incite the agents of the Chinese Government to do more than they otherwise would do in honestly dispensing the money that has been entrusted to them. Letters have been received from the Rev. Timothy Richard, who is now actively engaged in the very heart of the famine district, stating that he has been most cordially received by the Chinese Governor of the province of Shansi, and appealing for pecuniary help to enable him to use the opportunities which are open to him of saving life and of practically illustrating to the Chinese the doctrines of the Gospel he preaches. By an advertisement which appears in another column it will be seen that money may be forwarded either through the committee of the Relief Fund in London or through the missionary societies. Contributions sent through the former channel are distributed in part by the Roman Catholics and in part by the Protestants. Contributions sent through the London Missionary Society are remitted direct to the Rev. William Muirhead, of Shanghai, and will be distributed entirely by missionaries connected either with that or with some other Protestant society.

THE LATE MR. J. H. GORDON.

The death of Mr. Gordon, which we announced last week, has excited a widespread and painful interest. In the course of his work for the Liberation Society he had formed a large circle of friends, many of whom were deeply attached to him, and are naturally anxious to obtain particulars of his untimely end. As yet these details are not forthcoming. The body was to be sent home by the City of New York steamer, and this vessel arrived in the Mersey on Monday. The funeral is to take place at Darlington to-morrow, and we have reason to believe that a large company will assemble to show their respect for the memory of the deceased. Mr. Fisher, the agency secretary, and Mr. Andrew, the senior district agent, have been deputed to attend as the representatives of the Liberation Society.

The executive committee at their meeting on Monday passed the following resolution:—

The committee have received with much pain information of the death of Mr. John Henry Gordon, while on a voyage to America, undertaken in the hope that it would lead to a restoration of his health. They desire to place on record their high appreciation of the ability, the courage, and the devotedness with which, as one of the society's lecturers, he advocated its principles and sought to advance its objects; and they also express their deep sympathy with his widow and family in the bereavement which, under peculiarly afflicting circumstances, they have been called upon to suffer.

As we indicated last week, Mr. Gordon leaves a widow and six children, and we learn that they are entirely unprovided for. No doubt something will be done in the way of making provision for them. Mr. Gordon devoted himself with singular earnestness to a great work—a work which he pursued with all the ardour of a passion. To this zeal and devotion may no doubt be attributed in part his premature death. Had he been more selfish and less ardent, the result would probably have been different. No doubt a knowledge of this fact will elicit a practical expression of sympathy towards those he has left behind. A gentleman, writing from a provincial town where Mr. Gordon's services had been much valued, says:—"The work he did in breaking fallow ground will bear fruit in the future, and is worthy of this sort of payment." We are informed that a meeting of Mr. Gordon's friends will be held at Darlington to-morrow for the purpose of originating a fund for the assistance of the widow and children.

Prof. Macfarren's oratorio, "St. John the Baptist," will shortly be given in Exeter Hall by the Sacred Harmonic Society, under the direction of Sir Michael Costa.

The *Athenæum* is glad to announce that Mr. Holman Hunt is in a fair way of recovery from his late illness. He will return to England at Easter, and will bring with him an almost completed picture, which will be the most important work he has yet produced.

Messrs. Macmillan and Co. have in the press a new work by Professor Fawcett, M.P., entitled "Free Trade and Protection, with Special Reference to the Causes which, since the Introduction of Free Trade in England, have Retarded its Progress in other Countries."

According to the *Athenæum* the titles of the two poems with which Mr. Browning will soon delight his admirers are "La Saisiaz" and "The Two Poets of Croisic." Each poem is in a metre hitherto unemployed by the writes.

NONCONFORMITY AND POLITICS.—On Thursday evening a lecture on the above subject was delivered by Mr. J. F. B. Firth, of the London School Board, in the schoolroom attached to the Westbourne-grove Chapel, Ledbury-road. There was a fair attendance, and the chair was occupied by the Rev. W. G. Lewis. After a few introductory remarks, the chairman called upon the lecturer to deliver his address. Mr. Firth commenced his lecture by stating that the origin of Nonconformity was political, and at present it existed as a protest against a political institution—the Church of England—and as soon as that political institution ceased to exist Nonconformity would also cease to exist as a political body. The lecturer then went on to speak about the abuses which existed in the Established Church, making special reference to the purchase and sale of livings, by which any gentleman who went into the market could buy a living and nominate to it any one he (the purchaser) pleased. The Church of England was the official Church of the State, and its clergy occupied very much the same position as was held by the civil servants of the country. It was said that the Established Church did not interfere with Nonconformity; why, then, it was asked, should Nonconformists interfere with the Church of England? There were, however, two reasons why they could not abstain from such interference. First, because the State Church as it existed in this country did a serious injustice to a large body of the people; and secondly, because while it existed they (Nonconformists) were to a certain extent responsible for it and its teaching. It was undesirable for the State to have such an organisation as the Established Church in its hands, and Nonconformists ought to do their best to enable the State to get rid of it, its existence causing a good deal of dissension amongst the people. Such a change could only be brought about by connection with some party, and working with that party. The Nonconformists had much political work to do. There was the disestablishment of the Church of England and of the Church of Scotland, and the promotion of the Burials Bill, which latter he hoped would speedily become law. After alluding to the action taken by the Nonconformists for the prevention of war, the lecturer concluded by hoping that the time was not far distant when they would see some of the measures which the Nonconformists advocated made into law. On the motion of Mr. G. Rabbeth, seconded by Mr. J. Loader, a hearty vote of thanks was awarded to Mr. Firth for his lecture.

Literature.

*THE PURITAN REVOLUTION.**

It can hardly be said of Mr. Bayne's work, able and interesting although it is, that it is an important contribution to the history of what the author happily designates the "Puritan Revolution." It is a series of eloquent sketches, the foundation of which is derived from large reading, but, on the whole, from very little original research. After all, perhaps, not much more that is worth the telling can be ascertained concerning the chief actors of the Commonwealth and those who provoked the Commonwealth—we say provoked, because there can be no question, we imagine, that but for Charles, Laud, and Strafford, there never would have been that remarkable after-history, which was driven in like a wedge, between Government according to Tudor traditions without Tudor strength, and Government according to Stuart profligacy without Stuart chivalry. The breach made by that wedge has happily never closed. On the contrary, it has widened, and to-day it may be said to be occupied by nearly all who are worth calling patriotic or religious amongst the people of England. We have still, on the one side, the descendants of Strafford and Laud, who rely upon authority, and who bow down before the Mumbo Jumbo of mediæval ecclesiastical tradition; and we have, on the other side, as we see in every great national controversy, notably that which has raged of late, utter profligacy of opinion and action, destitute, as it necessarily must be, of all chivalrous feeling. But still there also is, as there has ever been since the Puritan Revolution, a third party testifying to political equity, to national faith, and to national righteousness. In the whole history of England no series of events has had such decisive influence upon the national churches, as it is to-day, as those which Mr. Bayne has embraced under the general title of the Puritan Revolution. The seed then sown remained in the ground for a time, but, for nearly two hundred years, we have been reaping the fruits of its growth, and every generation more and more abundantly.

Mr. Bayne, as need scarcely be said, is an eloquent, and he is also a facile, writer. But while he is happy in sketching broad outlines, he is less happy in filling them up. In the present instance, this was scarcely necessary to his purpose. His intention has been less to write a detailed chronicle—although we have some of this—than to search into the reason of events, to account for them, decorating, all the while, his philosophy of history with typical characters and characteristic facts. His chief fault here, as in some other of his works, is a sort of literary *abandon*. He rhetoric is often dignified, but it is often reckless. He has no quality of reserve. He might reply that he must be himself; that he cannot be anybody else, and that he must do his own work, if he is to do it at all, in his own way; but, at the same time, there is a difference, which he will at once recognise, between being himself and being his own ideal—which is something higher; and to which every author should strain his powers—to perfect which, in its round completeness, he should also restrain his natural exuberances. This latter Mr. Bayne does not do. The result is colloquial vulgarisms that would disfigure an article in a periodical to be read and then cast aside, but which, in an historical work of some dignity, as this is, or would otherwise be, appear still more disfiguring. We need not give illustrations; they are to be found, and will be recognised, on too many pages of this book.

Mr. Bayne tells us that the introductory chapter to this work is entirely new, the rest mainly consisting, after careful revision and addition, of articles previously published in *Fraser* and the *Contemporary Review*, the work as a whole, however, having been planned "before the publication of any of its parts." We see little to notice in the introductory chapter, excepting to express our almost entire disagreement from the author's remarks upon Mr. Buckle, and from his extraordinary assertion that "the party of the Reformation in Scotland was avowedly and enthusiastically the English party"—when it was never anything else whatsoever but the Scottish party. When we come to the second chapter we begin to feel the force of the writer's hand. The germ of the philosophy of his work is contained in the remark that "the reign of James was essentially an historical introduction to the life and times of Charles I." Every "schoolboy" knows, of course, that it was an introduction, but every schoolboy does not know that it was "essentially" an introduction. Admirably—differing, however, here from Mr. Carlyle—is James's "cowardly and unrighteous" character sketched, while the contrast between him and Elizabeth is drawn with considerable power. In drawing it, however, the attention of the reader, according to the unhappy habit of the author, is diverted by arbitrary and misplaced references to Bright and Cobden, Palmerston and Russell. It is here, also, that Mr. Bayne first strikes the key-note of his work, which resounds more and more forcibly as he proceeds. This is, that the Puritan Revolution was really what he indicates by these words—a religious revolution, proceeding mainly from religious motives, and worked out by religious men. He says, and says well—

> We may shut the book of England's history in those years unless we apprehend the interest taken in theological questions. That interest was fervent and universal. Landed proprietors, farmers, shopkeepers, nay, apprentices and farm labourers, cared more about abstract theological propositions than people now care about big loaf or free breakfast-table. And, strange as it may seem, it is a fact which will be questioned by no one acquainted with the literature of the period, from the writings of Owen, Baxter, and Milton, down to street broadsides and municipal petitions, that the theology which had been embraced with passionate intensity by the great body of the English people, was that which can be briefly and practically described as absorbing, beyond any other theological scheme, the human into the Divine. The fundamental position of Puritan theology was that defined by St. Paul when he represents God as the potter and man as the clay. This will now strike many readers as a doctrine of utter slavishness; but all can understand that, if attainment of infinite benefit and escape from inexpressible calamity were believed to be connected with absolute submission to the Divine will, a resistance proportioned to the strength of this conviction would be presented by those entertaining it to any attempt to prevent them from submitting themselves implicitly to God. It has been demonstrated again and again in history, that under no influence does man become more terrible *as a force* than when he feels himself a mere instrument in the hands of God.

Mr. Bayne acutely follows this up by calling attention to the fact, which has certainly not been sufficiently considered, that "it was a great point for James, in respect of his popularity, that his theology was Puritan, and that it was a strong point against Charles that he allied himself from the first with the Romanising and Arminian party." The author, in saying this, is careful to distinguish between theology and Church discipline and Church ceremonies—a distinction which the reader should, throughout, keep in mind. It will be well, also, to give weight to Mr. Bayne's review of the character and influence of Laud—with his "climbing, cat-like nature"—in which he gives reasons for dissenting both from Macaulay's and Masson's estimate of the Archbishop, but why, in doing so, he should drag in Hazlitt, the Duke of Wellington, and the battles of Assaye, Talavera, and Waterloo, is really more than we can say. But this we must pass over, as well as the sketch of Strafford—forcible and picturesque although it is.

The influence of Henrietta Maria upon the history of this period has probably never been more carefully weighed than it is by Mr. Bayne. He does the Queen full justice—which few historians have done—and especially shows how she was influenced by Laud—an influence which was probably far greater than has hitherto been reckoned. Prynne—a "harder head, set on more inflexible backbone, than William Prynne's, was never seen in England"—is drawn with equal accuracy of illustration and colour. Anticipating his narrative at this point, the author says:—

> Prynne recanted nothing; he was from first to last a Constitutional Low-Church Puritan, holding that it might be right to make war upon the King, but only in his own name, in order to save him from evil councillors, and to enlighten him as to his own true interests and those of the country.
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> In all this Prynne represented an immense multitude of Englishmen. The fixed ideas which could not be eradicated from his mind could not be dislodged from the heart of the English people, and Charles II. was placed by acclamation on a throne which Cromwell had not dared to ascend. It is hard to say whether dread and detestation of Popery on the one hand, or love of legitimate royalty on the other, was the stronger instinct of the English nation. When the two came into direct collision, the concession made by the one to the other was the least that the circumstances rendered possible. In their fear of Popery the nation resisted the Crown, and by a great majority approved of such constraint being laid upon the sovereign as seemed indispensable to secure the Protestantism of England; but they did not sanction his death, or assent to a change of dynasty. Prynne's inflexible legalism proved more characteristically English than the sublime aspiration of Milton; and the energy, capacity, and patriotism of Cromwell were not such words to conjure with as the name of Stuart. This fact is eminently instructive. The Whig Revolution of 1688 exhibited the forces of Protestantism and legalism again in conflict, and once more the concession made by the one to the other was the least possible in the circumstances. A Popish monarch, frantic in his devotion to his church, set about the re-establishment of Popery in England; he was expelled; but no further dynastic change was made than to substitute the Protestant branch for the Popish branch. A Protestant wears the Crown of these realms in the Stuart right; the Protectorate flitted like a brief meteoric splendour across the political firmament.

This is casting a light before history which is never cast in a contemporaneous age, but it is a light which helps one to understand what follows. Then we come to Charles's portrait, thus drawn in contrasts:—

> If Lilly can be trusted, "the old Scottish lady his nurse, used to affirm that he was of a very evil nature even in his infancy," and his own mother predicted harm from his self-will. Persistency in whim, tenacity of pique, are, however, no vouchers for force of character, and Charles was without question distinguished by infirmity of purpose. As compared with his elder brother Henry, he was bookish, and Henry is said to have marked him out for Archbishop of Canterbury. He hated the coarseness, confusion, and sordid litter of his father's Court; had a true taste in art, evinced by his surrounding himself with a constellation of noble works by Titian, Giorgione, Raphael; and, though capable of intense attachments, was reserved and unsocial. James failed in dignity, but failure in dignity does not make a good-natured king unpopular; Charles was punctilious, proud, and generally disliked. James was foolishly familiar; Charles went to the opposite and more perilous extreme of surrounding himself with frost-work barriers of etiquette, and ticketed the rooms of Whitehall in the ratio of their accessibility to courtiers of various ranks. Few men are seriously angered by the familiar advances of a king, but there is reason to believe that Charles procured himself embittered enmity by harsh enforcement of his regulations as to the rooms. In James the religious element was intellectual and logical; in Charles it was more allied to mysticism, devout reverie, and the enthusiasm of mental surrender. Fine veins—feminine, priestly, artistic—ran through his character with beautyfying effect; but the rock in which they showed was not of sufficient strength.

Mr. Bayne is not the first who has said that Milton was "unjust" to Charles in respect of his morality, but we are yet, notwithstanding Mrs. Hutchinson, wanting in evidence of that fact. And Milton, although he was passionate and coarse in controversy, has scarcely been proved to be inaccurate in the statement of a grave fact. He wrote, also, too near the time of Charles to venture upon a merely malevolent assertion.

Some aspects of the Scottish struggle during this period are placed in new lights by Mr. Bayne, although we cannot say that we altogether agree with him in his reading of history. What is of chief value is his representation of Montrose—one of the men whose characters are getting repainted to-day in rather more brilliant and attractive colours than they displayed to their contemporaries. Mr. Bayne thinks better of Montrose than we do. We gladly pass from him to Milton, the essay on whom may be said to be the author's most successful, as it is his most elaborate, piece of writing—less marred, also, as it is, with utterly extraneous and *mal-apropos* references than some other parts of this work, although, here Bismarck is made to stalk across the page of Puritan history. This essay should be read as a whole, for it is closely welded together. Yet we will quote the close:—

> In the evil times of the Restoration, in the land of the Philistines, the Puritan Samson Agonistes ended his days. Serene and strong; conscious that the ambition of his youth had been achieved. He begins the day with the Hebrew Bible, listens reverently to words in which Moses, or David, or Isaiah spoke of God. But he attends no church, belongs to no communion, and has no form of worship in his family; notable circumstances, which we may refer, in part at least, to his blindness, but significant of more than that. His religion was of the spirit, and did not take kindly to any form. Though the most Puritan of the Puritans, he had never stopped long in the ranks of any Puritan party, or given satisfaction to Puritan ecclesiastics and theologians. In his youth he had loved the night; in his old age he loves the pure sunlight of early morning as it glimmers on his sightless eyes. The music which had been his delight since childhood has still its charm, and he either sings or plays on the organ or bass violin every day. In his grey coat, at the door of his house in Bunhill-fields, he sits on clear afternoons; a proud, ruggedly genial old man, with sharp satiric touches in his talk, the untunable fibre in him to the last. Eminent foreigners come to see him; friends approach reverently, drawn by the splendour of his discourse. It would range, one can well imagine, in glittering freedom, like "arabesques of lightning," over all ages and all literatures. He was the prince of scholars; a memory of superlative power waiting as handmaid on the queenliest imagination. The whole spectacle of ancient civilisation, its cities, its camps, its landscapes, was before him. There he sat in his grey coat, like a statue cut in granite. He recanted nothing, repented nothing. England had made a sordid failure, but he had not failed. His soul's fellowship was with the great Republicans of Greece and Rome, and with the Psalmist and Isaiah and Oliver Cromwell.

Vane, Cromwell, and Clarendon are drawn with great elaboration. We are glad to see Mr. Bayne adding his testimony against the once and still too prevalent notion of the austerity of Puritan manners. Here, too, he emphasises the religious character of the great Revolution, to which we may add that no such revolution could possibly have taken place unless it had been of such a character, for the religious feeling alone could have been strong enough to have effected it. Of Cromwell himself, Mr.

* *The Chief Actors in the Puritan Revolution.* By PETER BAYNE, M.A. (James Clarke and Co.,

Bayne writes with wise moderation. He says:—

The more carefully we investigate the progress of Cromwell, the more clearly does it appear that, at each decisive step in his advance, the argument of justice, of public advantage, of common sense, was on his side. It is not necessary to claim for him a stainless virtue. It is not necessary to allege that he had absolutely no thought for himself. But I am, for my part, unable to specify any stage in the ascent of Cromwell at which the alternative placed before him was to sacrifice *either* himself or his country. Had that been so, and had he chosen the selfish alternative, he would have been a time-server; but the peculiarity of the case is that, at the critical points in his career, a different decision from that at which he arrived might seem to him to involve, and to involve inevitably, not only his own ruin, but some gross injustice to other men, some great injury to England, some fatal stab to what he counted the sacred cause of God and the saints. The remodelling of the army was his first grand move towards ascendency; but the continuance of bloodshed through the inefficiency of the Essexes and Wallers would have been organised murder, and the conduct of the Parliamentary majority, when they had so good a soldier as Fairfax to do the fighting, in voting that Cromwell should remain in arms, proves that no one suspected him. He espoused the part of the Independents against the Presbyterians; but the essential point in dispute was toleration; and would he not have done basely if he had yielded it? He sided with the army against the Parliament; but had not the soldiers a right to their pay, and might not Cromwell reasonably believe that complete Presbyterian ascendency, and disbandment of the Ironside army, would involve not only his own ruin, but the establishment of a spiritual despotism in England?

This is admirably put, and indicates a complete weighing of many facts. At the same time—and here, too, we agree with him—Mr. Bayne considers that at the massacres at Drogheda and Wexford "Cromwell was inflamed to ferocity." But there is another side even to this statement.

Here we part from our author. He has presented us with a readable and an eloquent work, somewhat disfigured, as we think, by certain mannerisms, but, on the whole, one for which we feel grateful. In its best portions it will, we believe, excite the admiration of all who may read it. In penetration concerning the causes and sequences of the great Puritan Revolution the author is surpassed by no historian.

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*GREEN'S HISTORY OF THE ENGLISH PEOPLE.**

Mr. Green has in these two large volumes of the "History of the English People" kept steadily to the purpose announced in the preface to his "Short History"—"It is a history not of English Kings or English conquests, but of the English people." It certainly never sinks, to use his own expression, "into a drum and trumpet history." But though the historian very properly regards the social condition and the growth of English literature in the Middle Ages as of more importance than the military struggles in Normandy, the reader, and especially the reviewer, should do him the justice to acknowledge that his military sketches are admirable in spite of their brevity. They are fine examples of clear and simple pictures of what is known to have taken place. William, before the stockade of Harold at Hastings; Edward, by the windmill above the field of Cressy; and Henry at Agincourt, thankful that there are so few English present for victory or for loss, stand out as heroic figures, distinct and clear, while the hurry and rush, the struggles of contending armies, the victory and defeat, all move the reader as though he saw and felt all. Simplicity is the most marked characteristic of this history. Mr. Green has the simplicity which arises from being content with enforced ignorance, and which refuses to supply the place of knowledge by conjectures; hence "Early England" is a portion of our annals full of interest because only facts are recorded, and the entangled legends of former histories are cleared away. Besides this there is evident the simplicity which arises from the accurate knowledge of all that there is to be known on the subject, and the statement of this without political prejudice or party passion. In comparing these volumes with the "Short History," we notice an occasional redistribution of the matter of the latter, but the two works keep along the same lines almost entirely. The early chapters of the larger are to a great extent a reproduction and expansion of the smaller. A very valuable chapter is to be found in the first of these new volumes, entitled, "Feudalism and the Monarchy," which has a social as well as Constitutional interest.

So far as we know, this is the most successful of the many creditable attempts that have been made to write a history of the English people. Its success is due to a very large extent to the judgment and self-control of its author in knowing what to leave out, and in refraining from fine writing. We know no history in which the continuity of our national life is so evident without being didactically asserted, and none in which the actual causes of social conditions are pointed out without the pretension of philosophical historians. Again, the growth of the Constitution is shown in connection with events rather than deduced from Statutes or Acts of Parliament. These general features will appear more clearly if we give a more particular account of the work.

The first of these two volumes is divided into four books, of which the third is concerned with the thirteenth century, and is headed "The Charter." The last is headed "The Parliament," which begins with the accession of Edward II. and closes with the battle of Towton, at which the cause of the House of Lancaster was lost. This long space of time—roughly 150 years—covers, amongst many other events, the growth of our Commons' House of Parliament, the Hundred Years' War, the terrible scourge of the Black Death, the Peasant revolt, the first decline of feudalism, the first signs of religious independence, and the creation of a new monarchy. This name Mr. Green seems to have abandoned, but it was employed in the short history to indicate the differences which existed between English sovereignty from the time of Edward the Fourth to the time of Elizabeth.

The Wars of the Roses did far more than ruin one royal house or set up another. They found England, in the words of Commines, "among all the world's lordships of which I have knowledge, that where the public weal is best ordered, and where least violence reigns over the people." An English king—the shrewd observer noticed—"can undertake no enterprise of account without assembling his Parliament, which is a thing most wise and holy, and therefore are these kings stronger and better served" than the despotic sovereigns of the continent. The English kingship, as a judge, Sir John Fortescue, could boast when writing at this time, was not an absolute but a limited monarchy; the land was not a land where the will of the prince was itself the law, but where the prince could neither make laws nor impose taxes save by his subjects' consent. . . . . But with the close of the struggle for the succession this liberty suddenly disappeared. If the Wars of the Roses failed in utterly destroying English freedom, they succeeded in arresting its progress for more than a hundred years. With them we enter on an epoch of constitutional retrogression, in which the slow work of the age that went before it was rapidly undone.

The last chapter of the first volume shows how that popular power had been built up, which the Wars of the Roses threatened to destroy. It points out how it was the needs of the kings in their constant wars that threw them upon the representatives of the people; how the immorality and sensuality of the court and of the nobles aroused the spirit of Lollardism; how the foreign wars brought the Black Death; and that again incidentally caused the passing of the Statutes of Labour; and this, with the burden of taxation, the inequality of classes, brought about the Peasant Revolt. This involves also the literature of the period, the Piers Ploughman of Longland, Chaucer's works, and Wycliff's labours to purify the Church and reform public morals. It is impossible, without copious extracts, to show how skilfully all the materials of this period are brought together, and with what admirable proportion they are arranged.

Similarly the second volume describes the development of English religious feeling under the quickening influences and guidance of the "new learning"; how after many years of bitter strife, of cruel persecution, and wide severance of parties, the nation is united by the tolerance of Elizabeth, and its patriotism is aroused by the insolence of foreign Papists and Spaniards. Its return towards Constitutionalism, with its supplies from the people and its checks upon the Monarchy, is indicated; its attainment is reserved for a third volume. The chapter headed, "The Revival of Learning," contains an account of the conditions under which learning revived; and sketches of More, Colet, Erasmus, and Warham, Archbishop of Canterbury, of whom we get this pleasant glimpse:—

The archbishop's life was a simple one; and an hour's pleasant reading, a quiet chat with some learned newcomer, alone broke the endless round of civil and ecclesiastical business. Few men realised so thoroughly as Warham the new conception of an intellectual and moral equality, before which the old distinctions of the world were to vanish away. His favourite relaxation was to sup among a group of scholarly visitors, enjoying their fun and retorting with fun of his own. Colet, who had now become Dean of St. Paul's, and whose sermons were now stirring all London, might often be seen with Grocyn and Linacre at the Primate's board. There, too, might probably have been seen Thomas More, who, young as he was, was already famous through his lectures at St. Lawrence on "The City of God." . . . When Erasmus wandered to Paris it was Warham's invitation which recalled him to England. When the rest of his patrons left him to starve on the sour beer of Cambridge, it was Wareham who sent him fifty angels. "I wish there were thirty legions of them," the Primate puns, in his good-humoured way.

A sufficient analysis of More's "Utopia" is given to enable those who have not read the dream to understand its interpretation, and to show the terrible social miseries which it exposed and sought to remedy. Mr. Green remarks that "destined as they were to fulfilment in the course of ages, its schemes of social, religious, and political reform broke in fact helplessly against the temper of the time." The latter half of the second volume is conspicuously rich in portraits of the men famous in the time of the Reformation, and those who surrounded and supported Elizabeth. Mr. Froude's reputation for accuracy has been lately, and we fear justly, impugned, and his method of treating Henry VIII. is undoubtedly unhistorical. But no one can say that his work is uninteresting, and in our opinion his account of Mary and the Catholic reaction is one of the most brilliant pieces of historical writing in our language. Mr. Green's treatment of this period invites a comparison with his predecessor's. And it bears the comparison favourably. In these portraits of Henry VIII. and of his chief contemporaries, of his famous daughters and their statesmen, the most striking characteristic is the justice with which they are drawn. More and Fisher, Wolsey and Cromwell, Henry and Cranmer, are judged with the fairness of a modern English tribunal; and Elizabeth, who is, we suspect, a favourite of Mr. Green's, stands upon his pages with her defects clearly marked. We are unable to find space for a complete sketch of either Cromwell or Elizabeth, which we are inclined to rank highest amongst many eminent ones. But we offer a few selections from that of Elizabeth to enable our readers to form a judgment for themselves of a work which deserves to take its place among the classics of our literature.

What her ability really was no one, save Cecil, had as yet suspected. There was little indeed in her outward demeanour to give any indication of her greatness. To the world about her the temper of Elizabeth recalled in its strange contrasts the mixed blood within her veins.

She was at once the daughter of Henry and of Anne Boleyn. From her father she inherited her frank and hearty address, her love of popularity and of free intercourse with the people, her dauntless courage and her amazing self-confidence. Her harsh, manlike voice, her impetuous will, her pride, her furious outbursts of anger came to her with her Tudor blood. She rated great nobles as if they were schoolboys; she met the insolence of Lord Essex with a box on the ear; she broke now and then into the gravest deliberations to swear at her Ministers like a fishwife. Strangely in contrast with these violent outlines of her father's temper stood the sensuous, self-indulgent nature she drew from Anne Boleyn. Splendour and pleasure were with Elizabeth the very air she breathed. Her delight was to move in perpetual progresses from castle to castle through a series of gorgeous pageants, fanciful and extravagant as a caliph's dream. She loved gaiety and laughter and wit. A happy retort or a finished compliment never failed to win her favour. She hoarded jewels. Her dresses were innumerable. Her vanity remained, even to old age, the vanity of a coquette in her teens. No adulation was too fulsome for her, no flattery of her beauty too gross.

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Luxurious and pleasure-loving as she seemed, the young Queen lived simply and frugally, and she worked hard. Her vanity and caprice had no weight whatever with her in State affairs. The coquette of the presence chamber became the coolest and hardest of politicians at the council-board. Fresh from the flattery of her courtiers, she would tolerate no flattery in the closet; she was herself plain and downright of speech with her counsellors, and she looked for a corresponding plainness of speech in return.

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It was only on its intellectual side indeed that Elizabeth touched the England of her day. All its moral aspects were simply dead to her. It was a time when men were being lifted into nobleness by the new moral energy which seemed suddenly to pulse through the whole people, when honour and enthusiasm took colours of poetic beauty, and religion became a chivalry. But the finer sentiments of the men about her touched Elizabeth simply as the fair tints of a picture would have touched her. She made her market with equal indifference out of the heroism of William of Orange or the bigotry of Philip. The noblest aims and lives were only counters on her board. She was the one soul in her realm whom the news of St. Bartholomew stirred to no thirst for vengeance; and while England was thrilling with the triumph over the Armada, its Queen was coolly grumbling over the cost, and making her profit out of the spoiled provisions she had ordered for the fleet that saved her.

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But, as if by a strange irony, it was to this very lack of womanly sympathy that she owed some of the grandest features of her character. If she was without love she was without hate. She cherished no petty resentments; she never stooped to envy or suspicion of the men who served her. She was indifferent to abuse. Her good humour was never ruffled by the charges of wantonness and cruelty with which the Jesuits filled every court in Europe. She was insensible to fear. Her life became at last a mark for assassin after assassin, but the thought of peril was the thought hardest to bring home to her. Even when Catholic plots broke out in her very household she would listen to no proposals for the removal of Catholics from her court.

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*"SOUTH AFRICA."**

Mr. Trollope has written a book which should do much at once to excite and to satisfy public

* *History of the English People.* By JNO. RICHARD GREEN, M.A. Vols. I. and II. (Macmillan and Co.)

* *South Africa.* By ANTHONY TROLLOPE. In Two Vols. (Chapman and Hall.)

curiosity about our South African colony, now that we are once more involved in a Kafir war. It is simply astonishing how Mr. Trollope bears himself in the midst of new and often most untoward circumstances. He is no longer a young man, and, indeed, speaks of his advancing years in a free and jaunty way, as though sufficient to justify him in forbearing from some of the journeys which nevertheless he cheerfully undertook. After Lady Barker, and Major Butler, and even after Mr. Froude, Mr. Trollope's book will fully reward the most careful reading. For though his time was not unlimited—it is, indeed, only a year since the idea of the tour first occurred to him—he certainly did not lose any time; he kept his eyes open, and his ears too,—always, however, bringing his own well-trained good sense and judgment to bear. He gives a very fair account of the Cape Colony from early times, even during the Dutch protection, and tells how our policy towards it and the Transvaal and other parts has varied; being inclined to think that our changes of policy have not been advantageous. Mr. Trollope thinks that these colonies have hardly answered the purpose, and that they are at present in a rather doubtful way; the industries which it was hoped would be developed in them getting less instead of more active. Mr. Trollope does not very hopefully regard the extension of the franchise under the Act of 1854, by which the Kafirs who might be registered as voters exceed in numbers the European voters. He holds that it has done something to stop the flow of emigration to the Cape; for he says that the better class of emigrants will not go to a country where they may be swamped by black men. To vote for a member of the Legislative Council or of the House of Assembly a man must occupy land or a building alleged to be worth 25*l.*; or he must earn 50*l.* per annum; or he must earn about 25*l.* per annum—*i.e.*, 10s. per week—and his diet. "The English reader," says Mr. Trollope, "must understand that wages are very much higher in the colony than in England, and that the labouring Kafir who works for wages frequently earns as much as the required sum. And the pastoral Kafir, who pays rent for his land, does very often occupy a tract worth more than £25." Instead of the veto which in England is vested in the Crown, the Governor holds the veto in his hand; and as, like the President of the United States, he cannot be displaced by a vote of the Houses, he may hold his position in spite of popular opinion. Of the black races, Mr. Trollope writes:—

> The South-Eastern people, whom we call Kafirs or Zulus, are undoubtedly the best of the blacks. The Kafirs are not bad fellows. They are not constitutionally cruel, they learn to work readily, and they save money and buy property. But they are as yet altogether deficient in that intelligence which is needed for the recognition of any political good. There can be no doubt that the condition of the race has been infinitely improved by the coming of the white man; but, were it put to the vote to-morrow among the Kafirs whether the white man should be driven into the sea, or retained in the country, the entire race would certainly vote for the white man's extermination. This may be natural; but it is not a decision which the white man desires, or by which he intends to abide.

It is this very deliberate and firm conviction on the part of the Kafir, which justifies some doubt in the minds of the white people as to the effects of any further political enfranchisement, or indeed of the franchise as it is, when the Kafirs shall have gradually come to realise what powers it vests in them. Mr. Trollope tries to hold the balance with even hand, and to do strict justice to all parties; but we confess his reproofs to the colonists for their too often acting and feeling as though the colony exists for them, is, in the circumstances, a little out of place. He has written some words which, we fear, will not much please the colonists. We are afraid, too, that generally it will be felt that he has taken rather too favourable a view of the Dutch Boers, who are really represented as being, in spite of their rough and dirty—perhaps necessarily dirty—ways of life, honest good fellows, *gentlemen* really, who if left unhampered would do much to settle several difficulties, though there can be little doubt they have done more (by their greed and determination to extend themselves, whether by religious "doppering" or not) to excite and to intensify difference and disputes. The leading industries are faithfully reported on, and this—giving an account of a visit paid to a great ostrich farm—may, we think, not without profit, be transferred to our columns:—

> I was taken from Grahamstown to an ostrich farm about fifteen miles distant. The establishment belongs to Mr. Douglas, who is, I believe, among the ostrich farmers of the colony about the most successful, and who was, if not the first, the first who did the work on a large scale. He is, moreover, the patentee for an egg-hatching machine or incubator, which is now in use among many of the feather-growers of the district. Mr. Douglas occupies about 1,200 acres of rough ground, formerly devoted to sheep-farming. The country around was all used not long since as sheep-walks, but seems to have so much deteriorated by changes in the grasses as to be no longer profitable for that purpose. But it will feed ostriches.
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> At this establishment I found about 300 of those birds, which, taking them all round, young and old, were worth about 30*l.* a-piece. Each bird fit for plucking gives two crops of feathers a year, and produces, on an average, feathers to the value of 15*l.* per annum. The creatures feed themselves, unless when sick or young, and live upon the various bushes and grasses of the land. The farm is divided into paddocks, and, with those which are breeding, one cock with two hens occupies each paddock. The young birds—for they do not breed till they are three years old—or those which are not paired, run in flocks of thirty or forty each. They are subject to diseases which, of course, require attention, and are apt to damage themselves, sometimes breaking their own bones and getting themselves caught in the wire fences; otherwise they are hardy brutes, who can stand much heat and cold, can do for long periods without water, who require no delicate feeding, and give at existing prices ample returns for the case bestowed upon them.
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> But, nevertheless, ostrich farming is a precarious venture. The birds are of such value—a full-grown bird in perfect health being worth as much as 78*l.*, that there are of course risks of great loss. And I doubt whether the industry has, as yet, existed long enough for those who employ it to know all its conditions.

In his accounts of Natal and the Transvaal Mr. Trollope is equally full, frank, and fair, discussing with great ability and sound judgment the questions of annexation, and giving his opinions about the recent transactions in which Sir Theophilus Shepstone figured so prominently. He holds that after what we have done we clearly had no right to take back the Transvaal by force in order that we might protect the interests of Englishmen who were living there. "But," he goes on to say, "it is an additional satisfaction that we have been enabled to re-establish a basis of trade in the country, for the trade of the country has been in the hands of English, Germans, or newly-arrived Hollanders, and not in those of the Boers to whom the country was given up. I do not remember to have found a shop or even an hotel all through the Transvaal in the hands of a Dutch Boer.

The sketch of the Diamond Fields is perhaps the most generally interesting. We shall allow Mr. Trollope to describe for us one of the diamond shops:—

> I think that none of the diamond dealers live in the square. The various diamond shops to which I was taken were near the mine, or in the streets leading down from the mine to the square. These were little counting-houses in which the dealers would sit, generally two together, loosely handling property worth many thousands of pounds. I was taken to them to see diamonds, and saw diamonds without stint. It seemed that one partner would buy while another would sort and pack. Parcel after parcel was opened for me with almost as little reserve as was exhibited when Lothair asked for pearls. Lothair was an expected purchaser, while the diamond dealer knew that nothing was to be made by me. I could not but think how easy it would be to put just one big one in my pocket. The dealers probably were careful that I did nothing of the kind. The stones were packed in paper parcels, each parcel containing from fifty to two hundred, according to their size. Then four or five of these parcels would be fitted into a paper box, which would again be enclosed in a paper envelope. Without other safeguard than this the parcels are registered and sent by post to London, Paris, or Amsterdam, as the case may be. By far the greater number go to London. The mails containing these diamonds then travel for six days and six nights on mail carts to Cape Town, for four-fifths of the way without any guard, and very frequently with no one on the mail cart except the black boy who drives it. The cart travels day and night along desolate roads, and is often many miles distant from the nearest habitation. Why the mails are not robbed I cannot tell; the diamond dealers say that the robber could not get away with his plunder, and would find no market for it were he to do so. They, however, secure themselves by some system of insurance. I cannot but think that the insurers, or underwriters, will some day find themselves subjected to a heavy loss. A great robbery might be effected by two persons, and the goods which would be so stolen are of all property the most portable. Thieves with a capital, and thieves in those days do have capital, might afford to wait, and diamonds in the rough cannot be traced. I should have thought that property of such immense value would have paid for an armed escort. The gold in Australia, which is much less portable, is always accompanied by an escort.
>
> I was soon sick of looking at diamonds, though the idea of holding ten or twenty thousand pounds lightly between my fingers did not quite lose its charm. I was, however, disgusted at the terms of reproach with which most of the diamonds were described by their owners. Many of them were "off colours," stones of a yellowish hue, and therefore of comparatively little value, or stones with a flaw, stones which would split in the cutting, stones which could not be cut to any advantage. There were very many evil stones to one that was good, so that Nature after all did not appear to have been so generous as she might have been. And these dealers, when the stones are brought to them for purchase, have no certain standard of value by which to regulate their transactions with their customers. The man behind the counter will take the stones one by one, examine them, weigh them, and then make his offer for the parcel. Dealing in horses is precarious, when there is often little to show whether an animal be worth 50*l.* or 100*l.* or 150*l.* But with diamonds it must be much more so. A dealer offers 500*l.* when the buyer has perhaps expected 2,000*l.* And yet the dealer is probably nearest to the mark. The diamonds at any rate are bought and sold, and are sent away by post at the rate of about 2,000,000*l*, in the year. In 1876 the registered export of diamonds from Kimberley amounted in value to 1,414,590*l.*, and reached 4,773 pounds avoirdupois in weight. But it is computed that not above three-quarters of what are sent from the place are recorded in the accounts that are kept. There is no law to make such record necessary. Any one who has become legally possessed of a diamond may legally take or send it away as he pleases!

Mr. Trollope has written some passages which are sure to give pain to many religious people. He rather inclines to sneer at missionary effort, saying, in effect, that the labour is largely wasted on the black man, and that the missionaries have done harm by "boring" the Boer with Bible. (Lady Barker, by the way, says something very different drawn from her own experience of Christianised and unchristianised Kaffirs as servants.) It is something, considering Mr. Trollope's position in this respect, that he has only praise to speak of Dr. James Stewart's Mission School at Lovedale, of which Mr. Page not very long ago gave an account in the *Sunday Magazine*. Mr. Trollope is observant, prudent, and brings a large experience to aid him in forming an opinion. He has written a book which will be widely read, and which may do much to interest English readers in a most interesting and important dependency.

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*LESSING.**

Miss Zimmern has, in one respect, been particularly unfortunate. She has been anticipated. Mr. James Simes' very extended life of Lessing was in the market before hers, though she had been engaged in her work for a long time. Let us hope that she may not wholly fail to meet with the recognition that she so well deserves; for her work has merits of its own—distinctive and characteristic—such as should find for it an appreciative public. Miss Zimmern has the knack of catching what is specially expressive of the leading traits of her subject. Without losing command of details, she concentrates her strength on what is typical and truly illustrative; and this with a direct and unaffected determination just to tell the simple truth, which is as attractive as it is nowadays rare in biography. This was the case in a very remarkable degree in her "Schopenhauer," and it is also the case here. It could not be but that Miss Zimmern should sympathise with Lessing at once in his keenness of perception, his wide intellectual interests and firm grasp, his healthy human instincts, his downright sincerity, his long solitary life, his sufferings, due largely to the narrow religiosity of orthodoxy, which was as powerful in his time as it is in ours; his liberality and thorough tolerance, which his sufferings only went to strengthen; and, while not shirking the attempt to indicate the main purpose of his greater works, she paints a very fresh and attractive portrait of the man as he lived and worked and moved among his fellows. To Lessing—though much of his time was spent in drudgery to earn daily bread—we owe one of the most remarkable testimonies of modern times to the true purpose of Christian teaching on its practical side. This is simply that dogmas, unless quickened by true and enlarged perceptions of truth, are only sources of evil; that conduct or the spirit in which a man lives is of far more importance than the creed he signs—a point on which he may be said to have anticipated Mr. Matthew Arnold. Sects he hated: the rationalist sect, who are sometimes inclined rather obtrusively to claim him as a witness and supporter, just as much as the orthodox. He was pre-eminently what Gervinus called him, "Die Wegweiser der Nation"—the clearer of the way. In his time a rabid dogmatism in the Church had developed a rabid dogmatism without it, and from both sides the strife tended to deaden that national spirit in which, as Lessing held, a great national literature alone could strike root and grow. His aim was to remove such obstructions, to see a reconstituted Church, in which dogmas should be enlightened by charity and pure Christian lives, and to see truly patriotic aspiration so entering in as to render impossible the dependence of his own Germans on French models and French fashions as had been the case for years before he appeared. The lack of independence and national character in the Germans was what he mourned; his work, as conceived by himself, lay in drawing them back to "reality" in all departments—in religion, art, and life, in the theatre as well as in the court, in the church as well as in the council-chamber; and he separates himself decisively and absolutely from the *ultra-negative* school by his constant recognition of this reality in religion as well as in art, which led him even to reserve, strangely enough, in one of his latest works the idea of a certain place and necessity for certain of the leading orthodox doctrines. It is a radical mistake to attempt to draw any rigidly *consistent abstract* scheme of thought out of

* *Gotthold Ephraim Lessing: his Life and Works.* By HELEN ZIMMERN, Author of "Arthur Schopenhauer; his Life and Philosophy." (Longmans and Co.)

Lessing; he disliked the mere system-makers or sectaries in philosophy just as he disliked the sectaries in religion. His aim was to stimulate and to quicken, not to frame a system; and in this sense he is a critic even when a dramatist, and a dramatist even when a critic; for he was under a necessity fairly to represent to himself everything under opposing aspects, and to find, as it were, the human and permanent point of relation. He is thus a true eclectic, and has so much that is germane to the broadening and liberalising tendencies that are now active amongst us, that we cannot but regard it as a curiously significant circumstance that men's minds should have been so persistently directed towards him at the present time.

Lessing is as attractive personally as he is in his writings: in truth, as has been well said, the man and his writings are one, and cannot be properly understood apart from each other. The highest testimony this to the supreme honesty, we may say the pervading moral unity of his character, from which sprang his great and enduring influence. As Goethe said, it lay in his character. If he did not live a life of stirring change and incident, his work, viewed in relation to his life, was that of a struggler and a hero, who would in no point compromise himself under any vulgar or sordid motive. When he said that, if God gave him the alternative choice of truth or the search for it, he would at all costs prefer the latter, he expressed what was essentially the principle of his life in all its aspects. He was the searcher, the opener of new paths, as Gervinus put it. And he was as tender and true as he was brave and resolute. His conduct, when his friend Kleist was wounded at Kunersdorf; his sacrifices for his family, who do not seem ever to have in the least appreciated him, were so great that they seem to carry an air of tragic irony with them; his unbounded charities; his extreme sensitiveness for his own honour, as seen in that trouble lest he should not be able to repay his friend Moses Wesseley the money that had been sent as a friendly loan to relieve his mind and enable him to finish "Nathan der Weise" (on which Miss Zimmern might have quoted more from Karl Lessing's life of his brother); his deep devotion to his wife; and the tragedy of her death after but one short year of cheerful society, during which he had become regular in his ways, a happy and contented man on a pittance for which he laboured hard in the Library of Wolfenbüttel, upon which he has reflected lasting renown—all this attests Lessing to be a pure and elevated character; attests also that his life was all of one piece, beautiful, healthy, unpretending, complete. There is no rhetoric in this: anyone who will read Miss Zimmern's enticing pages will find that it is simple fact, and that they have been very much mistaken if they have fancied that Lessing was a logical combatant merely, a man who loved strife and the dealing of blows; a philosophical Ishmael, who had no deep sympathies and no friends. We wish we could have illustrated some of our points by extracts: we can allow ourselves the space for one only; it shall be Miss Zimmern's picture of his daily work at Wolfenbüttel:—

> His house was appointed with the same unostentatious elegance that appeared in his dress. Disorder and dirt were his enemies, his study did not show the outward untidy signs so often held *de rigueur*. It was his habit to rise about six and work in his study for some hours, and only when writing did he allow himself to sit crookedly or to wear a loose coat. In due time he would go and wake the children—[his wife's children by a previous marriage]. If he had no duties at the library he would write till dinner; if he had he would dress carefully after breakfast and go to his post. The dinner-hour was half-past twelve, and it rarely happened but Lessing invited some unexpected guest who had been visiting the library or the librarian, for he had become a celebrity, and people travelled far and wide to speak to him or see him. "Never mind if there is not enough to eat," he would say to his wife when such invasions exceeded bounds, "make up with bacon and eggs." And his wife, who was as hospitable as he, invariably gave the visitors a hearty welcome, and placed such fare before them as lay in her power; while the guests knew only too well that the best food of all was that mental one which Lessing liberally supplied. At table he was especially talkative and agreeable. It was a rule with him that the food partaken of should not be criticised, nor passing annoyances form the theme of discourse. Cheerful talk he held the best condiment to a meal, and his jokes and heartiest laughter were reserved for home. The afternoon he commonly devoted to recreation and a short walk. At nine a frugal supper was served, at which again visitors were often present. These were usually more intimate friends, with whom Lessing would afterwards play a game of his favourite chess, sucking an empty pipe, if smokers were present, to appear sociable. He never smoked himself. . . . . Between ten and eleven he went to bed, enjoying a deep sleep, which, according to his own account, was always dreamless. Though naturally of a passionate disposition, he controlled himself strictly, and it was rarely that his passion obtained the mastery; but when it did his outbreaks were furious. He was considerate of the servants, and would join warmly with the children in their play.

Such, in private, was the author of "Laokoon," "Nathan the Wise," and "The Education of the Human Race," in what was the happiest period of his life—a short ray of sunshine through cloud and storm.

NEW POEMS.

Pleasant it is for a reviewer to meet with his periodical surprises, that, like angel's visits, are only too "few and far between." We have picked out these two volumes from a very large collection of verse, and mean to exhibit them in the light of "surprises." They are contrasts in many ways, though we have justification enough for thus linking them together. Lady Charlotte Elliot has distinctly something of lyrical gift and grace, together with a quick sense of melody and musical combination. We should say that she is a musician, or else that she has read with an exceptionally keen appreciation the works of two very great masters of verbal melody. But she is original in her choice of themes and in her general manner of treatment, bringing to her classical studies an exceptionally fine feeling for form within certain limits, and the art of using alliteration without sense of strain in very difficult metres. She is strong precisely where Mrs. Campbell is weak—*i.e.*, in quick perceptions of harmony and in delicate artistic turns—by which she often finds her way easily over obstacles that would seem to lie in the nature of her themes. Mrs. Campbell, again, is formless—careless and inattentive to the laws of metre; but she has a decided dramatic faculty, and sometimes shows remarkable penetration into motives, and power to exhibit subtle conflicts of feeling. It indicates, indeed, a certain boldness and indifference to the opinion that has to do not so much with the judgment of a book as with its sale, that she should have written and—what is more—published a blank-verse dramatic study of "Pontius Pilate," weaving together the facts of Scripture and the later legendary lore into a consistent and ambitious dramatic work. Mrs. Campbell in hardly any point shows more skill than in the manner in which she dramatically tells what is absolutely essential to her story of that most sacred of all transactions, before which dramatic art veils its face, and declines in any form *directly* to represent. There are certainly some remarkably good lines in the musings of Pontius Pilate on Mount Pilatus. "Leonor de Cisneros: a Drama in One Act," is somewhat less rugged, but the story of Inquisitional suffering is hardly pleasant; and as for the short pieces at the end of the volume, we fear it must be said that Mrs. Campbell's genius does not lie in that way. Let her study style, and practise herself in the dramatic treatment of simpler subjects.

Lady Charlotte Elliot alternates some studies of classical subjects with lyrical pieces and poems of real life—all of which show a capacity to grasp a subject, and to treat it melodiously. The three classical studies are "Medusa," which gives its name to the volume—"The Son of Metaneira," and "The Pythoness," all of which she has treated in the same metre, and one that she has on the whole found plastic in her hand and suitable to her purposes. In order that our readers may form their own judgment on it, we quote here a very striking passage descriptive of the feelings of Demeter after Persephone had been wrested away from earth:—

> So the heart of Demeter was heavy; forsaken and empty was left
> Her life, and fierce anguish possest her, the wrath of a mother bereft,
> And, fasting, she wandered unwearied thro' deserts and populous lands,
> Thro' vineyards, and cities, and orchards; a torch she upbore in her hands;
> And her locks, in her speed, were blown backwards, and gleamed in the blaze of the fire.
> At last, as black night after tempest, despair took the place of desire,
> And silent and hopeless she journeyed, enshrouded in pitiful weeds;
> Nor paused she to rest, till her footsteps fell soft in the flowery meads
> Of fragrant Eleusis. Unclouded the sun in the heavens rode high,
> And she sat by a well at the wayside, and heard the cool waters go by.
> Then thither there came, in the noontide, the sisters, the beautiful four,
> Who were daughters of Keleos the mighty, when sway in Eleusis he bore;
> They came to the clear-flowing water that sparkled and sang 'mid the grass,
> And the sunshine shone warm on their garments, and gleamed on their pitchers of brass;
> Their feet thro' the tender green meadows moved light as the feet of the fawn,
> Their cheeks had the sweetness of springtime, their eyes had the beauty of dawn.
> They came to the well with their pitchers; an olive-tree grew by the way,
> Its leaves made a screen o'er the water of silver and glimmering grey;
> And lo! in its shade sat a woman, a wayfarer, aged, and poor,
> Sore burdened with years and long labour, and sorrows that no man might cure.
> Then spake the young maidens: "Oh, mother, what fortune hath led thee afar
> From the sheltering roofs of the city, where men kind and pitiful are,
> Who in their abodes would receive thee, and thou with the women shouldst dwell
> With the old and the young of the household in safety, and all should be well."
> Thus spake the fair daughters of Keleos, and knew not that she in whose eyes
> Was the shadow of sorrow undying, who sat by the well in the guise
> Of a woman grown old in long service, was Queen of the fruits of the field,
> And the gifts of the gladness of harvest was hers to refuse or to yield.
> But such was the will of the goddess, and lowly she sat in the shade,
> And, hiding the truth from the maidens, she heard them, and answer she made.

And her answer is as simple and powerful as the extract we have given, if not more so. From this it will at once be seen that these Greek reproductions breathe more of Mr. William Morris and Mr. Swinburne than of Mr. Lewis Morris, though Lady C. Elliot strikes a note of her own. Of the other pieces the most prominent is "Rosebud and Ragweed," in which a little city waif is for a moment brought into relation with a daughter of a noble house, through which the two are knit in one fate, as we may say. The story is touching, simple, and full of pathos and suggestion. It might have gained by a little compression, for a circumstance suggested is often of more effect than the same detailed; and every stroke saved in such work is equal to a reserve of power. It is noticeable that in some of the very short pieces there are lines more defective or lacking in elevation than are to be found in the longer poems; but one or two of these slighter lyrics please us. We confess that "Olivia," the last poem in the volume, strikes us as more artificial than any of the rest, though the closing song is musical, and embodies a fine thought or two:—

> Ah, whither, whither goes
> The spirit of the rose,
> So sweet and fair, when first her buds unclose?
> Now, dead since yesterday,
> She lies, in dim decay
> Her pallid petals strew the common way.

On the whole, we regard this volume as reaching to a high standard; it is full of fine thought, chaste fancy, and seldom fails in subtle turns of melody and rhythm. Its author has not cultivated her style at the expense of wide study and thought, and the result is a book of poems that will not only charm at first, but will bear being turned to a second time.

BRIEF NOTICES.

Picturesque Europe. (London: Cassell, Petter, Galpin, and Co.) We must note the progress of this *récherché* illustrated publication, which is almost without a parallel among the productions of the day for the beauty, variety, and fidelity of its plates. In Part 25 we take leave of the British Isles, and are transported to Normandy and Brittany—French departments familiar to many an English tourist; the first-named being rightly called "the cradle of English history." Here the accomplished artists employed by the publishers have full scope for their pencils, and the writers for many a story of historic interest. Several fine plates illustrate the picturesque architecture of Rouen, especially "La Grosse Horloge," and there is an excellent view of Mont St. Michel, that remarkable rock, as it were, "thrust up through the sands," the seat of a Benedictine monastery as early as the eighth century, and associated with many traditions and pilgrimages. St. Malo and its romantic coast scenery are dealt with, and there is a full-page illustration devoted to Dinan, and another to Orta, with the adjoining mountains. These northern districts of France will become familiar to English readers through these pages, and probably their scenery and architectural novelties were never before so beautifully illustrated.

A Dictionary of Music and Musicians. By eminent writers, English and foreign, with illustrations and woodcuts. Edited by GEORGE GROVE, D.C.L. Part I. (Macmillan and Co.) This is the first instalment of a publication that promises to be a cyclopædia of the best information on musical subjects, taking the widest possible range. Amongst these topics are musical history and biography; the science and practice of composition; the nature, construction, and use of musical instruments; and general information on modern music since the fifteenth century. The contributors comprise men of the highest eminence in the profession, such as

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* *Medusa, and Other Poems.* By Lady CHARLOTTE ELLIOT. (Kegan Paul and Co.)

* *Pontius Pilate: A Drama; and Other Poems.* By JEANIE MORRISON (Mrs. Campbell, of Ballachyle). (Daldy, Isbister, and Co.)

Sir Julius Benedict, Mr. Hullah, Mr. Arthur Sullivan, Mr. Dannreuther, Sir F. Ouseley, Dr. Monk, Herr Ernest Pauer, &c. The present part comprises about one hundred and thirty pages of closely-printed matter, the topics being treated alphabetically, beginning with the note "A," and ending with "Ballad." It contains interesting sketches of Adam, Auber, and Bach, and also of Prince Albert's claims as a musician, to which justice has hardly been done. Dr. Groves's "Dictionary of Music" is no mere work of reference, but provides, at a very moderate cost, a good deal of excellent and informing reading, that will attract the attention of amateurs as well as of the profession. In these days of musical extension it meets a great want by embodying the mature opinions of composers and connoisseurs in this popular branch of the fine arts.

DISESTABLISHMENT MEETINGS.

MR. FISHER IN KENT.

On Monday (says the *Margate and Ramsgate News*) Mr. Fisher delivered "an exceedingly able and interesting lecture in the Foresters Hall." Mr. Ind presided. Mr. Fisher addressed the meeting upon the question of "Ritualism: What it is, and how to deal with it." There is a careful summary of the lecture in the *News*. The proceedings ended with the usual votes of thanks.

RAMSGATE.—On Tuesday Mr. Fisher lectured in the capacious schoolroom of the Primitive Methodists, Queen's-street, Ramsgate, his subject being "Sacerdotalism in the Church of England in its relation to the Disestablishment Question." The Rev. J. S. Wallis presided. The attendance was good, and the interest taken in the lecture was very great. Several friends afterwards addressed the meeting, and hearty votes of thanks were given.

DEAL.—Here, on Wednesday, Mr. Fisher, says the *Deal Telegram*, lectured to "a numerous, highly-respectable, and appreciative audience, who took up and responded to many of the lecturer's questions with applause." The *Telegram* goes on to say:—"The Rev. J. T. Bartram occupied the chair, and introduced Mr. Fisher to the audience, who then delivered a very superior lecture. After the applause which greeted the conclusion of the lecture had subsided, the chairman invited any person present to put questions or make observations; no response being given, the following resolution was proposed by the Rev. N. Dobson, seconded by Mr. Carterfield, and carried unanimously:—'That this meeting heartily thanks Mr. Fisher for the admirable lecture which he has delivered, and cordially endorses his belief that disestablishment would be a blessing to the Church and to the nation.' A vote of thanks to the chairman was unanimously accorded."

REV. J. BROWNE, B.A., IN THE MIDLANDS.

CANNOCK.—On Monday, March 18, the Rev. J. Browne, B.A., lectured on "Our Parliamentary Church." Mr. W. Jones presided, and there was a numerous attendance. Mr. Browne was respectfully listened to by the respectable and orderly portion of those present, but a running conversation, the design of which was to annoy was kept up by some persons. Taken as a whole this was a successful meeting.

FOLESHILL.—The People's Institute, at Alderman's Green, in this extensive parish, was crowded on Tuesday evening, March 19. The Rev. E W. Cantrell, Baptist minister of Longford, occupied the chair, and spoke warmly in favour of the Liberation Society. Mr. Browne was most cordially received, and spoke with good effect upon "The State Clergy, State Paid." J. Orton, Esq., proposed, and Mr. T. H. Allen seconded, a resolution of thanks to the lecturer.

DUDLEY.—Kate's Hill, Bethel New Connexion Chapel, was visited on Wednesday, March 20, G. Thompson, Esq, J.P., presiding. Mr. Browne treated his subject, "Ecclesiastical Property, State Property," with marked ability, and to the instruction of an attentive assembly. A question or two at the close were promptly answered, and a resolution in favour of disestablishment passed; also votes of thanks to the trustees for the use of the chapel, and to the chairman for his services.

WARWICK.—This quiet place received a visit on Thursday, March 21. On a previous occasion when the Rev. H. J. Alcock, M.A., was the lecturer, Mr. Alcock was opposed by the vicar and other resident Church defenders, in company with Mr. R. Harper, representing the Orangemen of England. On this visit a special service was held in the church. Mr. J. Spence, an old and valued friend, who was announced as chairman, was prevented taking that duty; Mr. G. Hastings therefore took charge of the meeting. Mr. Browne discoursed on "Our Parliamentary Church," and at the close was questioned by the Rev. W. Voysey, curate of St. Nicholas. A vote of thanks to Mr. Browne was carried unanimously and cordially.

GREAT BRIDGE.—The Rev. J. Browne, B.A., met a very large concourse of people here on Friday, March 22, taking as his topic "Arguments of Church Defenders" having special reference to a lecture recently given by the Rev. R. Weston, curate of Tipton. The Rev. T. Lord, who presided, referred to his being an early member of the Liberation Society, and his pleasure in again occupying the chair while great principles of national and individual importance were discussed. The lecturer spoke with much power, calling to his aid statesmen, jurists, and prelates, and amidst the plaudits of the large gathering Mr. Hastings moved "That this meeting having heard the lecture of the Rev. J. Browne, B.A., expresses its deep conviction that the State clergy are State paid, and earnestly hopes for an early separation of the existing connection between the Civil authority and the Church of England." Being seconded, the resolution was carried by an overwhelming majority.

OTHER LECTURES.

LONG EATON.—Mr. Mirams lectured to an influential audience on the evening of Wednesday, the 20th inst, in the Co-operative Hall. The chair was occupied by the Rev. W. Griffith, of Derby, who, in a telling speech, dwelt more particularly on the churchyard scandal and the efforts made by Mr. Osborne Morgan to deal with the question in the House of Commons. His remarks were full of point and humour, and in his closing remarks he excited much enthusiasm. The Rev. T. Mirams then delivered an address upon "The Bulwarks of Protestantism," which will not soon be forgotten. It was listened to throughout with great attention by an appreciative audience, the like of which has not been seen in Long Eaton before.

SUTTON-IN-ASHFIELD.—The Rev. E. H. Jackson lectured to a crowded audience on Monday night of last week. The meeting is reported in the *Nottingham Express*, which states that the lecture was listened to throughout with the utmost attention. The Rev. C. B. Parker, who occupied the chair, referred to the death of Mr. Gordon, whom he described as one of the Liberation Society's "most zealous lecturers'," adding that the sad news of his death "would be received with sorrow by friends and foes alike." The lecturer was well received.

FAVERSHAM.—The Rev. D. G. Watt, of Maidstone, delivered a lecture here on the 19th inst., on the subject, "Is the State-Church fair or unfair?" There was a good attendance, and the speaker's remarks were so humorous and telling that they frequently drew forth the applause of the audience. Joshua Cox, Esq., of Canterbury, presided. Votes of thanks, both to the chairman and lecturer, were unanimously carried at the close of the lecture.

FAKENHAM.—The Rev. John Browne, B.A., of Wrentham, lectured on the objects of the Liberation Society, on Tuesday evening, March 19, in the Assembly Rooms, F. B. Middleton, Esq., presiding. There was a good attendance. Mr. A. B. Foad also spoke, and distributed a large number of tracts. The usual vote of thanks closed a successful meeting.

ATTLEBOROUGH.—On Wednesday evening, March 20, the Rev. J. Browne lectured in the Corn Hall, the Rev. T. Turner presiding. Capital meeting. A large audience. Mr. Foad spoke, and distributed more tracts. The usual vote of thanks closed the best meeting held here.

SOUTHWELL.—On the following (Tuesday) evening Mr. Jackson lectured in the Assembly-room, Southwell, "On the Necessity for giving Liberty to the People in the State-Church," referring to many abuses in the Church which Churchmen with others deplore, but which they have no power to redress.

HUCKNALL.—On the next (Wednesday) evening Mr. Jackson gave a lecture in the Public Hall, Hucknall Torkard, subject—"Disestablishment: Is it right? is it necessary?" The Rev. J. T. Almy presided. The hall, capable of holding 600, was quite full, considerable interest being manifested in the question. At the close of the lecture discussion was invited, and Mr. George Bishop, of Nottingham, spoke in opposition to the lecturer. Mr. Jackson replied. Mr. Bishop came on again, and Mr. Jackson rejoined. A resolution in favour of disestablishment was carried by a very large majority in opposition to an amendment moved by Mr. Bishop.

PETERSFIELD.—The Rev. H. Kitching lectured on March 18, Mr. W. M. Clutridge in the chair.

LYMINGTON.—The Rev. W. Dorling, B.A., lectured in the Town Hall on March 20, the Rev. J. J. Fitch in the chair.

CHRISTCHURCH.—The Rev. W. Dorling lectured in the Congregational Church on March 21, Mr. James Kemp-Welch in the chair.

RINGWOOD.—The Rev. H. Kitching lectured on "Can the Established Church be reformed?" in the Lecture Hall on March 22. A first and spirited meeting.

TROWBRIDGE.—On Wednesday of last week a meeting was held in the Hill Hall, which is well reported in the *Trowbridge Advertiser* and in the *Wiltshire Times*. Mr. L. Pearce presided, and the Rev. W. Clarkson, of Salisbury, and the Rev. G. Duncan, of Frome, attended as a deputation from the Society for the Liberation of Religion from State Patronage and Control. The Rev. A. English, of Trowbridge, Mr. W. H. Hayward, Mr. J. Smith, and Mr. W. Walker also occupied seats upon the platform. Mr. Duncan's lecture was received with loud applause.

BAKEWELL.—The Rev. Thomas Mirams gave his lecture here in the schoolroom of the Congregational Church on Monday evening, the 18th inst. The Rev. John Jones presided, and the room was filled with a highly respectable and appreciative audience, Churchmen and Wesleyan-Methodists being amongst the listeners.

THE LIBERATION SOCIETY.—We are requested to state that, as the Parliamentary recess will prevent the attendance of the Parliamentary friends whose assistance had been reckoned on for the 1st of May, it has been resolved to hold the annual meetings of the society on Wednesday, the 8th of May. Sir Wilfrid Lawson, Bart., M.P., will be the chairman at the meeting at the Metropolitan Tabernacle.

ECCLESIASTICAL MISCELLANY.

Lord Alexander Gordon Lennox has been received into the Church of Rome.

The *Birmingham Post* says there is no foundation for the rumours as to an alleged offer from the Pope of a cardinal's hat to Dr. Newman. At the Birmingham Oratory nothing is known of the matter.

DR. KENNEDY AND THE SCOTCH ESTABLISHED CHURCH.—We are led to understand, says the *North British Daily Mail*, that Dr. Kennedy, of Dingwall, is at present engaged in aiding the Lord Advocate to draft a scheme which will put the Established Church of Scotland on such a footing that he and the rest of his "constitutional brethren," will be able to return to the Kirk.

A MUNIFICENT ROMANIST.—At an expense of nearly 10,000*l.*, the Duke of Norfolk has erected a house at Sheffield for the Vincentian Fathers. It is intended also as a spiritual retreat. His grace is about to build new schools in the Heeley district and a new presbytery for the priests of the principal Roman Catholic church in Sheffield (St. Mary's), the cost of which will exceed 10,000*l.*

RITUALISM AT BRISTOL.—On Sunday the Rev. A. H. Ward, Warden of St. Raphael's Church, having just returned from the Continent, resumed the celebrations with vestments and Ritualistic accompaniments, condemned by the bishop in his monition a month or two ago. He had written to his lordship apprising him of his intention, and there was a notice in the church to the effect that the warden would continue to celebrate there so long as he was permitted.

THE PRESTBURY SUIT.—This case terminated on Saturday at Lambeth Palace, when Lord Penzance was asked to issue judgment in the case of Combes *v.* the Rev. John Edwards the younger. The defendant did not appear, and an affidavit was read showing that the practices complained of were still continued in the Communion Service. Lord Penzance said Mr. Edwards would be suspended from his ministrations and emoluments for six months, to commence when the sentence was published on the church doors on Sunday week. Dr. Dean asked that the sentence might continue until submission was made, but the learned judge thought it had better stand as pronounced. Judgment accordingly.

ULTRAMONTANISM IN BELGIUM.—In Belgium the attitude of the Ultramontane party continues to give rise to expressions of discontent on the part of the Liberal section of the population. An incident which occurred at Floreffe recently has produced an outbreak of the hostile feeling entertained by the population towards the Extreme party in the Church. A respectable man, the father of three children, was accidentally drowned some days ago in the Sambre. As he had not lived on good terms with the vicar of the parish, the latter objected to allow his remains to be buried in the cemetery, giving as a pretext that there were grounds for believing that the deceased had committed suicide. On hearing that the vicar refused to assist at the funeral, the population of the district expressed strong indignation, and assembled in large numbers, with the burgomaster at their head, to take part in the proceedings. When the body was about to be lowered into the grave the oldest man present addressed the crowd in his native *patois*, saying, "As the vicar refuses to read the burial service, let us each say an 'Our Father and a 'Hail Mary' for the repose of the soul of our friend." This was done, and the funeral service ended there. Immediately afterwards the vicar, holding that the cemetery had been desecrated, proceeded with what he called a cleansing ceremony. The Municipal Council has taken up the matter, and is determined to call the vicar to account.

THE BISHOP OF LONDON AND THE RITUALISTS.—The position of the ultra-Ritualists in the metropolis is gradually becoming less hopeful as far as any prospect of maintaining their ground is concerned. At St. Matthias's, Stoke Newington, the Bishop of London has firmly refused to appoint any clergyman to the vicarage who would not consent to give up the eucharistic vestments and the other adjuncts which have been judicially condemned, and Mr. Cardwell has accepted the benefice on these conditions. By a curious coincidence, the bishop has also been called upon to fill up the incumbency of another and more notorious church dedicated to the same apostle, St. Matthias's, Earl's Court, Kensington, where Mr. Haines, who has adopted a ritual unequalled elsewhere for elaboration and eccentricity, has just resigned the living. Here, too, the bishop has made compliance with the law a *sine qua non* for appointment to the vicarage, and one clergyman has agreed to take it on the Episcopal terms. At a third church, also noted for its full-blown Ritualism—St. Patrick's, Kensington—the new incumbent has been compelled to bow to the same fate, and the ritual there also is to be pared down to lawful limits. Thus at these important churches compliance with the ruling of the Judicial Committee has been secured on a method which must ultimately alter the face of affairs and practically deprive the Ritualists of the opportunity of celebrating their functions at any rate in buildings belonging to the National Communion. As a means

of meeting the difficulty in which they are thus placed, the leaders of the party are, I hear, considering the desirability of opening oratories or private chapels for the continuance of the ceremonial when it is no longer possible in their churches, and it is probable that this course will be taken.—*London Correspondent of the Manchester Guardian.*

MR. MACKONOCHIE'S DISOBEDIENCE.—Lord Penzance on Saturday heard an application at Lambeth Palace in the case of Martin *v.* the Rev. A. H. Mackonochie to enforce obedience to the monition of the late Dean of Arches for ritualistic practices at St. Alban's, Holborn. His lordship complained of the long delay that had occurred since the monition was issued, in June, 1875, in moving the court upon the subject, but said his course was still clear. Even at the eleventh hour he would give Mr. Mackonochie an opportunity to conform to the law, but if he still disobeyed it the punishment would be a severe one. His lordship ordered another monition to be recorded, and condemned Mr. Mackonochie in the costs of the application. In case the order was disobeyed, immediate application could be made to the court to enforce the same. At St. Alban's, on Sunday morning—up to which time, however, the monition had not been issued—all the practices condemned by Lord Penzance were adopted by the curate, who celebrated what Ritualists term a "low mass." Candles were lighted on the altar, in the centre of which was a crucitix. The chasuble or outer vestment worn by the clergyman was of the purple colour with which during Lent the Catholic Church vests her ministers in token of penitential humiliation, and upon the back was a large cross in maroon satin. The celebration not being a "High" one, the cope, as a matter of course, was not worn. At certain points in the church were printed notices that "the Rev. A. H. Stanton attends for confessions on Friday and Saturday." Mr. Stanton preached a purely spiritual sermon, without the slightest reference to the case against his vicar. It is fully expected at St Alban's that, if Mr. Mackonochie does not, in the words of Lord Penzance, "conform to the ecclesiastical law and his duty," the "severe step" which his lordship promises will be to send the rev. vicar to the Middlesex House of Correction, under the same process by which the Rev. Arthur Tooth was sent to Horsemonger-lane Gaol.

HETERODOXY IN SCOTLAND.—The Glasgow United Presbytery on Thursday resolved to libel the Rev. Fergus Ferguson, of the Queen's Park United Presbyterian Church, Glasgow. They charge him with teaching doctrines contrary to the Confession of Faith and the Word of God. The libel will be served upon Mr. Ferguson by the officer of the Presbytery. On the preceding evening Mr. Ferguson in addressing a social meeting of his congregation, said:—"What distresses me most of all in connection with this matter is the uncertainty, disquietude, inconvenience, and anxiety which it gives to the congregation. The other aspects of the matter are lighter to bear, for I do not think it is an overwhelming calamity to be censured for appealing to the Word of God. (Applause.) I do not know what any man is more entitled to glory in than that he has endeavoured, however humbly and unworthily, to stand up, by the help of God, for the honour and integrity of the Divine Word. The future is in the hand of God. My position as a minister of the United Presbyterian Church, I assure you, I feel to be the merest bagatelle compared with the magnitude of the interests at stake, for I verily believe the time has come when it is to be decided, perhaps for this whole age, whether the United Presbyterian Church is to put herself in the van of the theological movement in Scotland, or to cast herself into the rear. If the Church takes the liberal and large-minded policy, it will be well—it will be a thing for ever to rejoice in. But if, unfortunately, a policy of suppression and restriction should prevail, I fear that it will react upon the Church herself, for it is quite in vain to attempt to arrest such a movement as this. Those who were inclined to sneer at it only a year ago are now obliged to look very seriously at the matter. Not all the powers in the world can put it down. It belongs to no Church, and it cannot be arrested by the Church, for it were as easy to sweep back the Atlantic with a mop or to blot the sun from the firmament." (Cheers.)

RELIGIOUS FREEDOM IN INDIA.—A few days ago a deputation, headed by Lord Lawrence and Lord Kinnaird, brought before the Secretary of State for India the case of Kheroda Sundari Debee, the widow of a Bengali Brahmin residing at Lucknow, who, it is alleged, voluntarily left her relatives, but has been forced back by the order of an English judge. It appears that this lady, on the death of her husband, resided with her uncle, who was also a high caste Brahmin. Forming the acquaintance of a native convert to Christianity, she decided to take up her residence at the mission premises at Lucknow, her relatives at the time making an attempt to interfere with her. In December last, however, a summons was issued by Mr. Lincoln, Judge of the Court of First Instance, ordering her to appear before him, the ground of the proceedings being that she was alleged to be a minor, and therefore not entitled to her personal freedom. Hindoos are held to attain their majority at the age of eighteen. The relations of this young lady affirmed that she was only sixteen, whereas her own statement—subsequently confirmed by oath—was that she was twenty years old. Mr. Lincoln appointed the 5th of January for the trial of the point at issue, at the same time permitting her to remain at the Mission-house pending the ultimate decision. Nevertheless, on the same day Mr. Capper, the Judicial Commissioner, who is chief of the Appellate Court, issued a summons requiring the widow to appear before him; and after hearing evidence, ruled that there was no sufficient reason why the mission should retain possession of her *ad interim*, and ordered her back to her Hindoo relations. On the day on which the other judge had appointed to hear the case, a document was handed in containing the recantation of the widow; so that the vital question of her age was never determined, and the impression left on the minds of many persons is that in withdrawing from the case she acted under compulsion. Lord Lawrence, we understand, entertains no doubt that she was of full age, and perfectly entitled to the regulation of her own conduct. Lord Salisbury was requested to direct the attention of the Lieutenant-Governor of the North-West Provinces to two points—first, the reason for trying the case after court hours, and in a private dwelling; and secondly, the reason for overruling the decision of the inferior judge as to the temporary custody of the widow. The security of widows in India against grievous wrong has only been obtained by a series of efforts on the part of Indian statesmen, acting in concert with many enlightened natives. We are glad to learn that Lord Salisbury has promised to institute a searching inquiry into the case which we have described. —*Daily News.*

Correspondence.

NONCONFORMISTS AND THE POLITICAL SITUATION.

To the Editor of the Nonconformist.

SIR,—The present calm moment between the excitement of the struggle in Turkey and the struggle soon to be entered upon at Berlin seems to afford an opportunity for calling attention to the relation of Nonconformists to the Liberal party, and to the present state of domestic and foreign affairs. If any single man in the country can claim the honour of having held England back for eighteen months from the crime and shame of fighting for a wicked despotism, that man is Mr. Gladstone; and if any section of Englishmen has been true to him almost to a man, that section is the Nonconformists. The petitions on the table of the House of Commons clearly show who are the men that have followed the great statesman. This is a matter for sincere gratitude. It shows that the love of liberty, of righteousness, and of equality is both a strong sentiment and a moral force among us. Not yet has the luxuriousness of the age eaten away our heart or seared our consciences. Thankful, however, as I am for the part which the backbone of the Liberal party has played, I want to ask whether the need to play such a part ought to have arisen. I go back to the discussions on Mr. Forster's Education Bill, and to the coldness towards the Liberal leaders—Mr. Gladstone excepted—which then came over a large part of the most thoughtful and most active of the Nonconformists in consequence of the position taken up by Mr. Forster. That coldness, amounting to positive alienation and hostility in many cases, has not yet passed away; and I venture to predict that it never will, so long as Mr. Forster persists in his obstinate opposition to religious equality. But look at the consequences which have followed, and at the worse consequences which we have barely escaped. Mr. Gladstone's Government offended the Nonconformists; they replied in the Press and on the platform—"Let us leave the Whigs to themselves; they give us no more than we can get from the Tories. Let them feel the bracing air which blows on the Opposition benches. Let them be made to feel that they cannot do without us; then they will seek us, and we shall be able to get our own terms. In the meantime, nothing will take any harm." I am sorry that I cannot give chapter and verse for this teaching, but I doubt not many of your readers will remember it. Now, I cannot say how far this teaching was acted upon; possibly it did not keep many Nonconformists from voting, but I believe it helped to diminish their zeal, and to keep them from taking their old and natural place as leaders at elections. And what has happened? Has nothing taken any harm? To our surprise a great many things have taken harm which we thought were safe enough. We expected gross partiality towards the Establishment; the Whigs had shown that. We expected plenty of jobbery in the army and navy, and we have had it in the waste of the money which went towards the abolition of purchase in the army, and of the six millions which has made Russia mad against us. But we did not expect, we had no ground for expecting, that England would be kept for so long a time upon the very brink of war, and that she would be made to lose the goodwill of almost the whole of Europe. A great many things have taken a great deal of harm, and, perhaps, we are not at the end of the mischief.

I do not pretend to estimate the actual effect on the last election of the Nonconformist estrangement; it might be much, or little, or nothing. I think it was something considerable. But that apart, I want to say that the policy of abstention, either from voting or from working, seems, as read in the light of present events, to be one full of peril to the nation and to the world. I know that the question arises—How are candidates to be influenced save by the knowledge that by their adhesion to certain measures they will gain votes, and by their opposition they will lose them? But surely reason and conscience in a candidate, and character in the voter, count for something. Candidates can be moved by the spectacle of men so true to their convictions that even neglect and unfair treatment will not drive them from their duty. Slight consideration and poor thanks are generally given to the men who lead the march of the Church or of the nation. Principle has to be everything to them; and if it be, then their triumph is ensured by its soundness and power. *Magna veritas, etc.*

So far as Nonconformists "held their peace, even from good," at the last election, it seems to me that they erred. Their atonement for it has been almost, if not quite, a perfect atonement; and I hope that many will agree with me that abstention from voting and working is a questionable, if not a ruinous policy.

Yours truly,
J. K. L.

ELECTION INTELLIGENCE.

The new writ for Worcester, owing to the death of Mr. Sherriff, was moved on Friday. The nomination takes place to-day, the polling to-morrow. Mr. J. D. Allcroft is the Conservative candidate, and Mr. Hastings having declined to stand in the Liberal interest, Sir Francis Lycett accepted the invitation, he having been for thirty years Mr. Allcroft's partner in business. On Saturday Sir Francis addressed a meeting of his supporters, and in the course of his address said he was favourable to an assimilation of the borough and county franchise, and blamed the Government for not accepting Lord Harrowby's resolution on the Burials Question last session. On the Eastern Question he congratulated all that peace had up to that time been preserved to us; for this he believed they were very much indebted to Lord Derby's firmness and integrity. (Cheers.) But he was sorry the Bulgarians should be passed over from one tyrant to another. He wished to see them placed under Christian Government—if they were Christians—and relieved from the barbarities to which they had been subjected. He hoped and believed that a Congress would shortly be held at which we should assist, and that by its means peace might be secured. There were a few slight disturbances in the course of the evening, but on the whole the meeting was orderly.

A contest is expected in South Northumberland, where there is a vacancy by the succession of Lord Eslington to the peerage as Earl of Ravensworth. On the Liberal side, the name of Mr. Albert Henry George Grey (son of the late General Grey, and nephew and heir-apparent of Earl Grey) is mentioned; and on the Conservative side, the name of Mr. Ridley (barrister) is spoken of.

At Birkenhead, the Liberal committee have invited Mr. Thomas Hughes Jackson, of Liverpool, brother of Sir H. M. Jackson, Q.C., to be their candidate at the next general election.

Mr. S. D. Waddy, Q.C., at present member for Barnstaple, will probably be brought forward as one of the Liberal candidates for Sheffield, in conjunction with Mr. Mundella, whenever an election is held. The hon. gentleman is understood to have placed his services at the disposal of the Liberal electors and to have been accepted by the executive of the Liberal Association. Though not a native of the town, Mr. Waddy spent many of the earlier years of his life in Sheffield, his father having been head of Wesley College there. The Conservatives decide on running two candidates, and will in any case contest one of the seats if Mr. Roebuck is a candidate.

The Conservative candidate for Belfast, in place of Mr. Johnston, M.P., who resigns, will probably be Mr. William Ewart, a leading merchant of the town.

Messrs. Chapman and Hall are passing through the press Dr. Bennett's new volume of seventy sea-songs, being a second series of "Songs for Sailors."

It was stated some time ago that the new edition of the "Encyclopædia Britannica" was being issued in America in advance of its publication in this country. This fact led to inquiries which have resulted in the arrest of an Edinburgh printer on a charge of stealing proof sheets of this and other works. The man has been committed for trial.

Leo XIII. (says *Mayfair*) is a poet. A great many Latin and Italian poems from his pen are in existence, and are shortly to be published in a collected state. His Holiness will revise them before publication.

THE

CONTEMPORARY REVIEW.

POSITIVISM on an ISLAND; or, the New Paul and Virginia, by W. H MALLOCK, Author of "The New Republic," will appear in the CONTEMPORARY REVIEW for APRIL.

The IRIS of HOMER, and her RELATION to GENESIS IX. 11—17, by the Right Hon. W. E. GLADSTONE, will ap ear in the CONTEMPORARY REVIEW for APRIL.

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POSITIVISM on an ISLAND; the New Paul and Virginia. By W. H. MALLOCK.

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The Nonconformist.

WEDNESDAY, MARCH 27, 1878.

THE WEEK.

THERE appears to be now considerable doubt whether the projected Congress to examine and endorse the Treaty of Peace will meet at all. The British Cabinet, as already stated, alone among the Great Powers, demanded that the Treaty should be formally laid before that diplomatic assembly, and Russia declined. It was thought that the official communication of the full text to our Government and the other signatory Powers would be accompanied by some concessions which would pave the way to a better understanding. Such has not, however, been the case. Lord Derby inquired whether that step was to be regarded as equivalent to submitting the Treaty to the Congress. Prince Gortschakoff has replied in the negative. The Russian Chancellor, however, admits that all the clauses of the Treaty are open to discussion with a view to reconcile conflicting interests, but refuses to regard the Congress as a tribunal to whose decision Russia is bound to conform. Our Government also disclaim such a construction, but maintain the right of the Powers to come to a decision on such changes in South-Eastern Europe as abrogate the provisions of the Treaty of Paris, and require that the principle should be formally recognised. No explanations nor mediation have sufficed to remove the difficulty, though it would appear from Sir Stafford Northcote's statement on Monday night that negotiations are still going on. The Cabinet of Vienna is doing its utmost to smooth over the difference, and may perhaps in the end succeed. Meanwhile irritation on both sides increases, and both Governments are gradually drifting into a position of antagonism from which retreat will be difficult. The Liberal papers of Paris applaud the attitude of this country, which is said to be "undertaking the cause of the interests of the West and of entire Europe." But it is remarkable that not a single Cabinet backs up our own in this emergency, or is disposed to take its stand upon a punctilio. It seems to us that the *Times* expresses only a reasonable sentiment when it says that the Cabinet which first gives way for the sake of the best chance of preserving peace will best consult its dignity, and deserve best of Europe.

According to the latest intelligence from the Continent, the hope that a Congress will be held is fading away. In that event, according to the Berlin *Post*, which is supposed to reflect the views of Prince Bismarck, Russia and England will remain at peace, but arm for war. "These prolonged armaments," the Governmental organ intimates, "England can infinitely better afford than Russia, who would be reduced to exhaustion were she obliged to maintain her armies on a war footing for some years to come." But the St. Petersburg semi-official papers declare that Russia would not thus waste her strength in inactivity, or maintain her armaments for an indefinite period, but secure her position by taking possession of Constantinople and the Bosphorus. Though these discussions may be premature and entirely without result, they indicate how perilous the situation has become. We suppose the time is almost past for reviewing the situation. Else we might well ask why England has drifted into the invidious position of being the sole active antagonist of Russia, and why this country is in danger of embarking single-handed in a terrible conflict for objects that cannot be easily explained, and which, if defined, concern other European Powers far more than ourselves. We earnestly hope that, before it is too late, the words used by Mr. Gladstone on Saturday in addressing the deputation of Greenwich Liberals will be laid to heart. Speaking of the provisions of the Treaty he said:—"Look at them as you will, the magnitude of the difficulties seems in no sense to create a cause of war, and if there is no sufficient reason to create a cause of war, there is no greater act of guilt and shame that a nation can perpetrate in the face of Almighty God and of His suffering creatures than to rush into war without a sufficient justification for such an act."

General Ignatieff has quite unexpectedly appeared at Vienna, with the object, apparently, either of reconciling the Austrian Government to the arrangements of the Treaty, or of making territorial concessions to that Government, even beyond the annexation of Bosnia and Herzegovina. It is said that the document has produced a very bad impression at Vienna, which increases the more its general principles and specific stipulations are examined. Nevertheless it would seem that Count Andrassy is taking matters very quietly. He wants to get into Congress to discuss the questions at issue, and believes that the interests of Austria may be protected there without her assuming a menacing attitude. The mission of General Ignatieff may have another object—that of ascertaining the policy of Austria in case of war. That such a conflict will break out is ardently hoped at Constantinople, where the utmost efforts are being made to widen the differences between Russia and England by the sending of false statements to the London press as to the aggressive designs of the Grand Duke Nicholas. It is said that Mr. Layard is anxious everything possible should be done to annul the Treaty of San Stefano, and that to his influence it is mainly due that the Porte has refused to allow the returning Muscovite troops to embark at Buyukdere.

There are increasing signs of the disposition of Leo XIII. to modify if not to reverse the policy pursued by his predecessor in the Papal Chair. His Holiness is believed to be willing to come to terms with Germany, and to cultivate good relations with the Italian Government. He even advises the Catholic prelates in that kingdom to place themselves within the law. The Jesuits, so long supreme at the Vatican, are now out of favour, and the proposal to remove their headquarters from Florence to Rome has been coldly received. The Pope also declines to be drawn out by the political addresses of French and other pilgrims, and in reply to the fanatics who urged that in his forthcoming Allocution he should renew the excommunication against the Italian Government, he is said to have tartly advised them to care for their own souls. Altogether the new Pope is feared rather than loved by the camarilla at the Vatican, in whose hands Pius IX. was a mere puppet, and who waxed fat upon the tribute of the Faithful.

The leading Parliamentary events of the week are dealt with elsewhere. We need only here remark that the obstructive policy initiated by the Home Rulers on Monday in committee on the Mutiny Bill was continued at yesterday's morning sitting, despite the protests of one or two Irish members and frequent adverse divisions. Some of the clauses still remain for consideration to-morrow evening; the bill standing first on the orders of the day. It remains to be seen whether Messrs. Parnell, O'Donnell, and O'Connor Power are satisfied with the proofs they have given of their ability to obstruct public business, or will persevere in wasting time to no purpose. We may also note that the Bishoprics Bill was last night read a second time in the House of Lords without a division, but not without a vigorous protest on the part of Lord Houghton, who objected to the measure on social grounds, and because the three-quarters of a million, which is needed for the four new bishoprics, might be better applied to the endowment of poor livings in large towns and to other objects of charity. His lordship is of opinion that the effect of such measures as this is to weaken the union between Church and State.

We are glad to learn that the suggestion which recently appeared in our columns, and which has been endorsed by several correspondents, to acknowledge the services rendered by the venerable Earl Russell to the cause of civil and religious liberty during his lifelong career, is likely to bear fruit. It has been stated in the daily papers that a committee is in course of formation with that object; which may be the case, though we have no definite information to that effect. We understand, however, that the proposal of "An Old School Noncon.," in our last week's number, that his lordship should be presented with an address on May 9, the fiftieth anniversary of the passing of the Bill for the Repeal of the Test and Corporation Acts, has been received with general favour, and that the matter is under the consideration of the Committee of Deputies. Some public recognition of Earl Russell's services, whether in the shape of a numerously-signed address or otherwise, could not fail to brighten the declining days of the veteran Liberal leader. "In these days," as *Mayfair* sarcastically remarks, "the tendency is to forget past services rendered by British statesmen, and even to break their windows."

The marriage of the Earl of Rosebery, one of the foremost Liberal peers, to Miss Rothschild which took place on Wednesday last, was one of the fashionable events of the season. In accordance with the law, they were duly united by civil contract before the Superintendant-Registrar, and there was subsequently a marriage service in Christ Church, Mayfair. The Prince of Wales and the Duke of Cambridge were present; Lord Beaconsfield gave away the bride; and there was a large assemblage of the aristocracy to witness the ceremony. Unfortunately, the service was followed by the entry of the marriage in the church register, and all who signed it were unconsciously guilty of an illegality. It has since been pointed out that the Act of 19 and 20 Victoria, cap. 119, sec. 12, enacts that persons who desire to add a religious ceremony to the proceedings at a registrar's office, "may present themselves" to a minister of the church of which one or both are members, and he "on the production of the Superintendent Registrar's certificate of marriage," may "read" the marriage service. This is simply permissive; but the section goes on to say that "nothing in the reading or celebration of such service shall be held to supersede or invalidate any marriage previously contracted, nor shall such reading or celebration be entered as a marriage among the marriages in the marriage register." As many of our readers may remember, the laudable object of this enactment was to deprive clergymen who were opposed to civil marriages of the ground they might otherwise have for stating that a contract before a registrar or in a Dissenting chapel was insufficient to constitute a true marriage; and in more than one case it has been found necessary to appeal to the law. His lordship and bride were already man and wife in the eye of the law when they entered Christ Church, and it is rather a curious circumstance that out of the many law-makers present on that auspicious occasion, there were none sufficiently well informed to prevent the violation of the Act referred to.

The Ritualists are in sore tribulation. Their dreaded foe Lord Penzance has aroused himself. A few days ago that ecclesiastical judge suspended Mr. Edwards, of Prestbury, for six months, for his illegal observances, and he has ordered a new monition to be served upon Mr. Mackonochie with the threat of "severe" measures in case of non-compliance, which is understood to point to suspension or imprisonment. The Bishop of London also steadfastly declines to appoint Ritualist clergymen to vacant churches, and the Bishop of Gloucester is about to put the law in force against the defiant minister of St. Raphael's, Bristol. It remains to be seen what will be the ultimate result of this rigorous application of the Public Worship Act. Shall we witness another breakdown of the law, and see Mr. Mackonochie escape as triumphantly as Mr. Tooth, or will the High-Church clergy be roused to a new expression of sympathy with their "persecuted" brethren, and regard disestablishment with increasing favour as the only effectual remedy against legal prosecutions?

There is good news for all persons who are contemplating a visit to the Paris Exhibition this year and are in dread of the "middle passage." The well-known Castalia, constructed on the twin-ship principle, afforded almost total immunity from the horrors of sea-sickness in crossing the Channel, but was too slow for the service. A steamer of similar construction, the Express, has just been completed on the Tyne which draws less water than the Castalia, and attains double the speed—nearly seventeen miles an hour. During the summer she will probably run between Dover and Calais, and will, no doubt, be largely patronised in spite of opposing vested interests. The South-Eastern Railway Company are also adding to their fleet of Channel vessels a twin-screw steamer of improved construction and great speed to make the passage between Folkestone and Boulogne. Whether she will be more steady in the chopping seas of the Channel than the boats which are so frequently a source of extreme discomfort, does not appear. We should have thought it would have been good policy for the purveyors of this important traffic to provide not less for the comfort than the quick transit of passengers between France and England.

The sad news of the sudden loss off Ventnor of H.M.S. Eurydice, a wooden sailing vessel, on her return from the West Indies, has excited a profound sympathy throughout the country. The vessel had nearly completed a prosperous voyage from Bermuda to Spithead, and on passing Dunnose Point on Sunday afternoon under full sail was overtaken by a violent squall of wind and snow-storm, capsised while an attempt was being made to shorten sail, and sank almost immediately with 300 men and boys on board, most of whom were being trained for the navy. Out of this number only two belonging to the crew were rescued and taken to Bonchurch. The survivors give very touching accounts of the behaviour of those on board, and of the fearful suddenness of the calamity, owing partly to the ports being open; and it would appear to have been one of those sudden catastrophes for which no one is to blame. At all events no further information beyond the scanty details given by the two survivors can now be received.

SKETCHES FROM THE GALLERY.

House of Commons, Monday Night.

There has been a lull in the catechism on the Eastern Question, and none but Lord Stratheden and Campbell has shown the temerity of endeavouring to draw statements from Ministers. Lord Stratheden has had on the paper for many days a notice calling attention to what he refers to as the "precautions" with which Her Majesty's Government should enter upon the Conference. By a series of strategic movements, one of which was organised and successfully carried out by that great strategist, the Premier, Lord Stratheden has been kept back. At first the inevitable blow was delayed by appeals to his lordship not to press so delicate a matter in the existing juncture of affairs. To this appeal he yielded an ungracious acquiescence. But on Monday last he had given it to be understood that he was not to be kept back any longer, and that if England would blindly rush into the toils spread for her by perfidious Russia it should only be over his dead body.

When he came down to the House on Monday, he found that enterprising young man and great statesman, the Earl of Dunraven, had another engagement, and his courage failed him on the point of facing an openly contemptuous assembly without the sustaining presence of his young ally. Accordingly, he postponed till Tuesday the delivery of his speech, and the House gaily went off to dinner much cheered by this unexpected respite. On that day Lord Stratheden had gathered his party about him, and was prepared to do battle. But before his turn come the Duke of Richmond had to introduce a Bill designed to amend the Medical Acts. The Duke of Richmond is somewhat prosy, and it was fairly estimated that in explaining the intricate details of the Bill in his charge he would occupy fully three-quarters of an hour. Under this impression Lord Stratheden and Campbell unwarily left the House, probably retiring to the library to look up some fresh papers showing a new crime on the part of Russia. The Premier was in his place, sitting in his usual immobile attitude, but with his eyes roving about the assembly, observing all. He perceived Lord Stratheden's absence, and saw its advantage. A few whispered words to the Duke of Richmond had the effect of suddenly curtailing the elaborate description of the bill on which his grace had embarked. No peer felt so far interested, or indeed so much informed, in medical jurisprudence as to desire to make a speech. Accordingly, the motion for the first reading was put and carried, and in less than five minutes the House was up, and Lord Stratheden presently returning, found he had been outflanked.

But he was in his place on Thursday with his little force (composed exclusively of Lord Dunraven) posted so as to avoid further strategic movements on the part of the arch-strategist. Taking his seat simultaneously with the Lord Chancellor, Lord Stratheden did not move till his turn came, and then he delivered a speech which possibly, owing to having been kept bottled up upwards of a week, was more than usually incomprehensible. Lord Stratheden is not content with uttering in a low tone what Earl Granville, in an access of frankness, plainly called "nonsense." He mouths his sentences, and indulges in physical contortions painful to behold. Thus there is no escaping from him except by leaving the House, and as the subject is one too dangerous to be handled even by an utterly inconsequential person, Lord Derby and his colleagues have to stay and listen, prepared to apply the antidote to any poison the noble lord may distil. Nothing particular came of Lord Stratheden's speech. But some remarks made by the Duke of Argyll drew from Lord Derby the fresh and important information that he had, on the part of Her Majesty's Government, invited Russia to state whether it was to be understood that the transmission of copies of the Treaty to the Powers individually was to be accepted as equivalent to its submission to the Powers in Congress.

In the House of Commons references to the Eastern Question had been indirect, and had not been made by the chiefs of the Opposition. The Marquis of Hartington, in fact, appears altogether to have abrogated his functions as leader of the Opposition. He is very rarely in his place, his appearance being on the whole confined to entering at question time, and departing as soon as the House is fairly launched on the business of the evening. This example is sedulously followed by his lordship's colleagues in the late Ministry, and it frequently happens that several consecutive hours of the evening pass over, and the front Opposition bench is absolutely empty. This, it may be observed, was not the way in which Mr. Disraeli organised victory out of what appeared hopeless defeat. He was always in his place, whether business was interesting or uninteresting. His example was followed by his subordinates, and thus watchful eyes were kept upon the Government of the day throughout the whole of the session. At present the only member of the late Ministry who shows the slightest approach to a consciousness of this duty is Mr. Bright, who either dines very early or very late, for he is generally in his place during the long dinner-hour.

The Government having got through the greater portion of their estimates, Thursday night was given up to the Scotch members, who discussed with merciless minuteness the Roads and Bridges Bill. Lord Hartington may perhaps be excused for fleeing before the approach of this discussion, for in addition to some circumstances connected with the national character which make Scotch debates irrepressibly wearisome, the Scotch newspapers, with great enterprise, have established special wires between London and their offices, and engage a corps of shorthand writers, who generally report every sentence that falls from the lips of any member who is distinguished by the fact that he represents a Scotch constituency. The effect of this it is not difficult to foresee. The temptation to deliver a long speech, when there is the certainty that it will be reported for the edification of an admiring constituency, is more than human nature can withstand; and, accordingly, on Thursday, Scot succeeded Scot, and, on the motion to go into committee on the Roads and Bridges Bill, Colonel Alexander delivered a speech which set forth in detail all those views which the hon. member would presently repeat—and, to do him justice, *did* repeat—when the bill got into committee. It is only fair to say that Scotchmen preyed upon each other, and not a single English or Irish member had the hardihood to remain. The preliminary speeches over, and the House in committee, a reasonable amount of progress was made, though there yet stand on the paper sufficient of the original tale of 170 amendments to provide for a few more nights of this national entertainment.

On Friday there was a further absolute waste of time by discussion on the favourite question of the right of search, on which the lamented Mr. Butler-Johnstone used to be so great an authority. In his absence Mr. Percy Wyndham delivered a brief essay, and after dodging about in various parts of the House in the endeavour to catch the Speaker's eye, Sir George Bowyer about eight o'clock rose and stated his views on the question. Sir George commenced by observing that there was "no necessity for making a long speech on the subject." It was only "some special knowledge" and the ability to make an "analysis" that were required. The latter qualifications, he submitted, he would be able to supply. After speaking for nearly half-an-hour, Sir George repeated his preliminary remark, that there was no necessity for a long speech, and then proceeded to observe, "My second point is—." At this prospect the House, small as it was, and broken-spirited as it had grown, came down upon the hon. and learned baronet with such a howl of execration that he, hardened sinner as he is, trembled, and his second point was disposed of in much briefer time than his first had required. One result of the lengthening of this debate was that the Mutiny Bill was reached at an unexpected moment, and Mr. O'Donnell and Mr. Parnell, who had promised themselves a little obstruction thereupon, being absent, the bill was read a second time, and the House adjourned with the consciousness that after all it had done something during the sitting.

The Irish members have, however, made up to-night for this little accident; and first with the question of Mr. Justice Keogh, next with the outcry about the petitions against the Irish Sunday Closing Bill, and lastly with the Mutiny Bill in committee, they have succeeded in occupying the whole night, though with what earthly good to themselves it would be impossible to say, whilst the certain inconvenience in the delay of business is only too evident.

THE TREATY OF PEACE BETWEEN RUSSIA AND TURKEY.

On Thursday the *Journal de St. Petersbourg* published the full text of the Treaty of San Stefano, under the title of "The Peace Preliminaries." After the usual preface explaining the desire of both Sovereigns to put an end to the war and the appointment of their respective plenipotentiaries, the several articles, twenty-nine in number, follow. The Treaty is dated March 3, and is signed by General Ignatieff, Safvet Pasha, M. Nelidoff, and Sadoolah Bey. The full text of the Treaty occupies three and a-half columns of the *Times*. The following summary of the several articles, to which are added a few explanatory remarks by the Vienna correspondent of the *Times* in brackets, will suffice for general purposes:—

"Article 1. Montenegro is declared independent and receives Gatzko, Roshai, and Nikaics—in exchange for Podgoritza and Zabliah. The navigation of the Boyana shall be regulated by a European Commission. [The delimitation thus projected would more than double the territory Montenegro could claim on the basis of the *uti possidetis*, or on that of national aspiration. The mountaineers have never even attempted an advance in that direction, as they could not reckon on much support from the population, the slip of land between Servia and Montenegro towards Bosnia being mainly inhabited by Mahomedan or Catholic Albanians. The extension, therefore, of Montenegro on such a scale in a north-easterly direction can only mean that it is intended as compensation for the moderation shown by Prince Nicholas in restricting his advance in the direction of Herzegovina out of regard for Austria.]

"Article 2. The relations of Montenegro with the Porte shall be made the object of a subsequent agreement, the differences between them being referred to the arbitration of Austria and Russia.

"Article 3. Servia becomes independent and obtains Nisch, the valley of the Drina, and Little Zvornik. [Novi Bazar and Pristina are not included, but the line is to come down on Novi Bazar, and then, following a small affluent of the Rusatika, go up to the Bazar Planina, descend to the Ibar, run along it to its junction with the Simnitza, just above Mitrovitza, and then go up the Lab and Batnitza to the heights which form the watershed between these rivers and the Bulgarian Morava. By this tracing the line of road from Mitrovitza to Bosnia it would be cut in two, so that unless it were entirely deflected and carried across the Mokra Gora range through the narrow strip left between Montenegro and Servia, the Turks could only pass into Bosnia through Servian territory. Nisch and Ak Palanka, to the east, form the only accession of territory to Servia on the right bank of the Morava; and for the rest the old Turko-Servian frontier remains.]

"Article 4. Until the conclusion of the treaty determining the future relations between Servia and the Porte, the Servians shall be treated in Europe and in Turkey agreeably to the rights and

usages of international law. The Servians shall evacuate the territory still remaining part of Turkey. The Mahomedan population to retain possession of their movable property; and a Turko-Servian commission shall be appointed to decide, within two years, all questions relative to their landed and other real property; and, further, to decide, within three years, those questions connected with the alienation of the property of the State or of the Church *(Vakouf)*.

"Article 5. Roumania becomes independent. She shall assess her right to an indemnity, which shall be the subject of arrangement between the two parties. Roumanian subjects in Turkey shall have the same rights as those of other Powers. [Nothing is said in this article relative to the retrocession of the Bessarabian territory, or the acquisition of the Dobrudscha.]

"Article 6. Bulgaria will form an autonomous tributary Principality, with a Christian Government and a national militia. The definitive frontier of Bulgaria is to be marked out by a Turko-Russian Commission, previous to the evacuation of Roumelia. A map is affixed to the treaty. This frontier is to extend from Vranja to Kastoria, by the Karadagh, the Karadrina, and the heights of Grammos, the confluence of the Moglenitza and of the Vardar to the west of Salonica, as far as the middle of the Lake of Beschik and of the Strouma River, and will extend along the sea-coast to the Gulf of Kavala, Bouromgord, and the chain of the Tchaltepe as far as the Rhodope mountains. It will then traverse the Ardabra mountains, and, leaving on one side Adrianople, will abut by Soulek, on the Black Sea. It will then be further prolonged to Hakim Tabia, and thence to Mangalia, and, continuing by the border of the Sandjak of Fouldja, will reach the Danube at Rassova. [Salonica itself is left out; but the omission is almost a mockery, as the projected Bulgarian frontier line runs not more than five to six English miles from it. At first Adrianople and the Maritza Valley were evidently included, and when this was abandoned there seems to have been some bargaining ultimately leading to the establishment of the present line, which runs so capriciously up and down.]

"Article 7. The Prince shall be elected freely by the population, the election being confirmed by the Sultan, and accepted by the Powers. No member of any of the dynasties of the Great Powers shall be eligible for election. The National Assembly shall be convoked at Tirnova or at Philippopolis, in order to draw up the new Constitution (agreeably to the precedent of the Danubian Principalities in 1830), before the election of the prince, and under the surveillance of a Russian, and in presence of a Turkish, commissioner. For the space of two years the installation of a new Government shall be confided to a Russian commissioner. At the termination of one year plenipotentiaries of the other provinces may take part in this task, if it shall be deemed necessary. In case of a vacancy occurring, the Bulgarian Prince shall be elected according to rules set forth in the Treaty. The Turks, Greeks, and Wallachians shall take part in the election, an organic provision being made to secure their rights.

"Article 8. The Turkish army shall evacuate Bulgaria. All the fortresses must be razed, and this at the expense of the communes. Until a home militia is formed—that is to say, during two years—Bulgaria shall be occupied by the Russians, who will leave there six divisions of infantry and two divisions of cavalry—in all 50,000 men at the most—who shall be maintained at the expense of Bulgaria. The Porte will dispose of the material of war in the fortresses of the Danube, of Schumla, and of Varna. The Russian troops of occupation will communicate with Russia by Roumania, Varna, and Bourgas.

"Article 9. The tribute shall be established on the basis of the average revenue of Bulgaria, by means of an understanding between Turkey, Russia, and the other Powers. Bulgaria is to take upon herself the obligations of Turkey with regard to the railway company between Rustchuk and Varna, an agreement on this subject having been concluded between the Porte, Bulgaria, and the company. Further measures will be subsequently decided on respecting the other lines.

"Article 10. The Porte shall have the right to construct a military road for the transport of its troops and material of war through the provinces situated on the further side of Bulgaria. The questions relative to postal and telegraphic communications shall be determined by a special commission.

"Article 11. The Mussulmans, even if they have left Bulgaria, shall retain possession of their several properties. Commissioners shall be appointed to decide the various questions respecting these rights. After the lapse of two years any properties which have not been claimed shall be sold, and the produce devoted to the widows and orphans of the war. Bulgarians in Turkey will be subject to the Ottoman laws.

"Article 12. The fortresses on the Danube are to be razed; it is forbidden to construct fortifications on the Danube or to place ships of war on that river. Only vessels belonging to the customs and police are to be allowed to navigate it. The privileges of the International Commission of the Danube are to remain in force.

"Article 13. In Bosnia and Herzegovina the reforms that were decided on at the first sitting of the Conference of Constantinople are to be immediately carried out, and that with the assent of Russia and Austria,

"Article 14. The taxes in arrear will not be claimed from the inhabitants. Future imposts will be employed until March 1, 1880, in compensating the refugees.

"Article 15. In Crete the ordinances of 1868 shall be applied in the strictest possible manner. A similar organisation shall be established in Epirus and Thessaly, and in other parts of Turkey in Europe. A special commission shall determine the details of this organisation. These details shall be submitted to the examination of the Porte, who will consult with Russia before putting into execution these new ordinances.

"Article 16. Armenia shall obtain reforms according to the wants of the respective localities, and shall be protected against the Kurds and the Circassians.

"Article 17. An amnesty full and entire shall be accorded.

"Article 18. The Porte will seriously entertain the opinion of the Commissioners of the mediating Powers concerning the possession of the town of Klistour, and will execute the work of fixing the Turko-Persian frontier.

"Article 19. The indemnity to be paid is fixed at 1,410 millions of roubles, of which 900 millions will be for the expenses of the war, 400 millions for the injury inflicted on commerce, 100 millions for the insurrection in the Caucasus, 10 millions to indemnify the Russian residents and to cover the expenses of the reorganisation of Turkey. The population and the territories ceded to Russia shall be regarded as equivalent to 1,100 millions of roubles; the payment of the other 300 millions shall be afterwards regulated.

"Article 20. Considering the embarrassed financial situation of the Ottoman Empire, and agreeably to the wish expressed by the Sultan, the Emperor of Russia consents that the indemnity may be paid by the cession of the sandjak of Toultcha (which may be exchanged for Bessarabia), Ardahan, Kars, Batoum, and Bayazid, as the Soghanli Dagh.

"Article 21. The Porte engages favourably to consider the claims still pending on the part of Russian subjects. The inhabitants of the ceded countries will be able to sell their goods and leave the country.

"Article 22. The Russian Embassy and Consulates shall afford protection to Russian pilgrims and monks, and their property in Turkey. The privileges of the monks of Mount Athos shall be maintained.

"Article 23. The treaties and conventions are re-established.

"Article 24. The Straits shall remain open both in time of war and in time of peace to the merchant navies of neutral Powers. The Porte must not hereafter establish a *fictif* blockade in the Black Sea.

Article 25. The evacuation of the Turkish territory in Europe by the Russian troops shall take place within three months after the signing of a definite peace. Portions shall embark from the Black Sea ports, from the Sea of Marmora, and from Trebizond. The evacuation of Asia shall take place in six months. [In order to save time and avoid the cost of maintaining the Russian troops in Turkey and Roumania, a portion of the army may be sent to the ports of the Black Sea and the Sea of Marmora in order to allow of their embarking on ships belonging to the Russian Government or chartered by it for the occasion. As the evacuation is only to be completed three months after the conclusion of the definitive Treaty—that is, after its sanction by the Great Powers—Russia has thus insured to herself the right, or, at any rate, the possibility, of having portions of her troops always round Constantinople until the final settlement is signed.]

"Article 26. The Russians shall administer the Ottoman territory until the departure of the troops.

"Article 27. The Porte undertakes not to molest the Ottoman subjects who have entered into relations with the Russian troops.

"Article 28. The liberation of the prisoners shall take place after the application of the treaty. Respective Commissioners shall effect the exchange at Odessa and Sebastopol. The Porte shall pay in eighteen instalments, within the space of six years, the cost of maintaining the prisoners.

"Article 29. The ratification shall take place, at latest, within fifteen days. The official conclusion of peace is reserved. Nevertheless, these preliminaries shall be binding in any case on Russia and Turkey from the date of ratification. [Thus, although the co-operation of the Powers is not distinctly mentioned as necessary to make the preliminary peace definitive, still, an admission is indirectly made that something more is required.]"

THE HOME FOR LITTLE BOYS.

The fourteenth anniversary of this institution was celebrated on Tuesday by an "Evening Assembly," in Exeter Hall, under the presidency of the Earl of Shaftesbury, who was supported on the platform by Mr. W. T. Charley, M.P., Mr. Robert Hanbury, the Rev. L. B. White, the Rev. J. H. Moran, the Rev. J. P. Chown, Mr. A. O. Charles, and other gentlemen. The band of the home, the little musicians in smart military uniforms, was present, and opened the proceedings with a vigorously-played overture from Rossini. This was followed by a hymn, sung by the entire audience, and then the Rev. L. B. White, of the Religious Tract Society, offered prayer. Mr. A. O. Charles, the secretary, in a brief address, traced the development of the institution from its establishment at Tottenham in 1864 to the present flourishing colony at Farningham of ten homes, where 300 boys, who would otherwise be homeless, found the comforts of a Christian home and the benefit of religious education and industrial training at an average cost which is less than the expense attending the maintenance of workhouse schools. The last report states that the reports of the Inspector from the Educational Department, the Inspector of Industrial Schools, and the Educational Inspector of the Reformatory and Refuge Union, all testify to the efficiency of the education which is being imparted to the boys. Towards the conclusion of the report it is said "Notwithstanding all that has been done to promote education, to improve the dwellings of the poor, to reform the criminal, and to protect the neglected, there remain too many, alas! with vicious parents, and with parents who neglect and desert their offspring; and on the other hand too many who have been brought to the brink of poverty and are homeless, for whom such an institution is as needful as ever. With over 300 boys under their care, the committee have always a considerable number of eager applicants whose admission they have approved, but for whom there are no vacancies; to say nothing of the large number who would fain enter the home, and whom they are obliged altogether to refuse." The noble chairman spoke in terms of eulogy of the homes and the preventive system upon which the committee conducted their operations. He hoped that the home which, out of apparently unpromising materials, had already turned out so many useful members of society, would in the future continue its beneficent operations, with the cordial support of the public. Resolutions in support of the institution were spoken to by Mr. Hanbury, the Rev. J. P. Chown, the Rev. R. Roberts, &c. A selection of vocal music was performed in the course of the proceedings.

Religious and Denominational News.

THE WYCLIFFE COMMEMORATION.

Last Friday was the day fixed for the Quincentenary commemoration of John Wycliffe, with a view to which preparatory services had been held for a week before. The particular event to be celebrated was the Reformer's second trial at Lambeth Palace, when he was rescued from his persecutors by the citizens of London, and set free by the command of the Queen-Mother of the infant King, Richard II., who had newly come to the throne. This was in the spring of A.D. 1378. The commemoration began with a service at eight in the morning in the church of the united parishes of St. Anne, Blackfriars, and St. Andrew-by-Wardrobe. It is situated in Queen Victoria-street, and the selection seems to have been determined partly by the proximity of the premises of the British and Foreign Bible Society, and partly by other associations to which reference was made by the preacher upon the occasion, the Rev. Dr. Vaughan, Master of the Temple. Though the hour was an early one there was a good congregation. Dr. Vaughan took for his text the words of Gamaliel, Acts v. 38 and 39, which, having read first from the authorised translation, he afterwards gave according to Wycliffe's own version. Wycliffe had been rightly called "the morning star of the Reformation." Yet it must be owned that the people of this country had been too tardy in recognising his merits and the true worth of the great changes for which he had paved the way. Perhaps this was due to the late period at which his tracts and New Testament and Bible had been printed, his entire translation of the Scriptures not having issued from the press more than about thirty years ago. The Reformer's career was slightly sketched from the grammar-school to his becoming the great light of the University of Oxford. Thence the "Evangelical Doctor" went forth full of learning and zeal, and, like St. Paul, his spirit was stirred within him at seeing the idolatry of his countrymen. As Chaucer, Wycliffe's most genial friend, was the father of English poetry, so Wycliffe was the father of English prose; and it was the man of whom this could be said who had contended so stoutly for the written word of God against the rival claims of tradition. Wycliffe struggled for the same truths for which they were struggling now, and deemed the state of the Church intolerable without the light of the Bible. This was the boon he gave to the English people, and when they considered how much pains it cost to produce a copy of the Scriptures before the invention of printing, what a marvel of industry must his work of the translation and distribution of the Holy Book appear. This gave some idea of the great work done by Wycliffe. The church of St. Anne was worthy to be the scene of the Reformer's commemoration. It was in that church that the sainted Wm. Romaine preached the same great truths for which Wycliffe contended, and to the rectory-house close by the beginnings of Church Missionary work could be traced. Dr. Vaughan closed his discourse by quoting, as a worthy motto for all, Wycliffe's words, "I am determined to be a thorough Christian from this day."

After a public breakfast at the Imperial Hotel, Holborn Viaduct, a conference was held there. Sir T. Chambers, Q.C., M.P., Recorder of London, presided, supported by Mr. Alex. M'Arthur, M.P., Mr. George Williams, and others. The subject of the conference was "Wycliffe's Work and how to

Complete it," on which a paper by the Rev. W. Arthur (who was unable to be present) was read by the Rev. W. Gibson, describing the corrupt state of the Church in Wycliffe's time, and the condition of the Papacy relatively to the various civil governments, and pointing out how Wycliffe was the great precursor of the Reformation by his teaching, by the books that he wrote, and the translation of the Bible which he made. After the reading of the paper, the audience was addressed by Sir Thomas Chambers, who alluded to the Ritualism prevalent in so many churches in the present day, and remarked that the conflict which Wycliffe began must be renewed. The people, he believed, were as yet sound in principle, but they were sound asleep; they believed there was no danger, but there was danger, and unless they awoke to that fact, they would not hand down to their posterity the Christian privileges they had inherited. The company was also addressed by Dr. Cather, the Rev. W. M. Statham, the Rev. B. Cassin, rector of St. George the Martyr, Southwark; Mr. George Williams; Mr. John Taylor, a member of the Society of Friends; and by the Rev. G. Mather. A series of resolutions were then unanimously adopted on the motion of the Rev. B. Cassin, rector of St. George the Martyr, Southwark, seconded by Mr. George Williams, and supported by the Rev. J. Bateman. The resolutions affirmed the value of Wycliffe's work, and the vast importance of the principles he maintained in the present circumstances of Christendom. At noon the Rev. Arthur Mursell preached at the City Temple on "The Doctrine o the Cross as compared with Materialism."

At three o'clock the Rev. J. Baldwin Brown, B.A., delivered, by permission of the Lord Mayor, a lecture on "Wycliffe's Life and Times," in the Egyptian Hall of the Mansion House. There was a large audience, and the Lord Mayor, who presided, was supported by the American Minister (Mr. Welsh), the Earl of Harrowby, the Recorder of London (Sir Thomas Chambers, the Rev. Dr. Punshon, the Rev. Dr. Cox, and others. Mr. Brown's lecture entered fully into the details of the great Reformer's life and work. Wycliffe, he said, saw clearly that transubstantiation was the core of the power of Rome; that it was the key of the position of the priests, that while it stood they stood, and that when it fell they would fall, and by attacking it he struck at once at the heart of Rome. In this matter he saw more clearly even than Luther. In 1378 he was summoned before a synod at Lambeth, but the people were tumultuously with him; they forced their way into the room where he was being tried, and while they were there a messenger came from the Queen Mother ordering his release. He was, however, turned out of his professorship at Oxford, and he retired to his rectory at Lutterworth, where he finished his translation of the Bible. On the motion of Sir T. Chambers, M.P.), seconded by the Rev. Dr. Punshon, a vote of thanks was given to Mr. Brown for his lecture. Sir Thomas said they all knew, although they could not describe it, that there was now an Ultramontane reaction, which they thought had been settled for centuries. He believed with Mr. Brown that it would end in victory, but it would be after a struggle. There was, he said, in England no institution among us which was not more or less affected by the Ultramontane spirit; and that, he said, must be put down. The Rev. Dr. Morley Punshon said they all owed a debt of gratitude to the Rev. Baldwin Brown. His lecture, however, would reappear in a more permanent form. The American Minister descanted on the great results which had accrued from the Reformation brought about by John Knox, and on the strong bearing which such meetings as that were likely to have on the civil liberty of the country which he, the American Minister, had the honour to represent. That being so he rejoiced in the revival, he might say, of respect for the memory of John Wycliffe, and for all men who had ever made a stand for civil and religious liberty.

At five o'clock the Rev. J. Jackson Wray delivered a lecture on Wycliffe, at Devonshire House, Bishopsgate-street. The American Minister, Mr. J. Welsh, presided. In introducing the lecturer, he said he was proud to take the chair on that occasion, and in that meeting-house of the Society of Friends. He came from the city founded by William Penn. Inasmuch as Penn started for America from the sanctuary in which they were met, he felt peculiar pleasure in being present on that memorable day.

The commemoration concluded with a "mass meeting" at the East London Tabernacle, Burdett-road, Bow, at which Mr. Osborne Morgan, M.P., presided. In his opening address he referred to his being himself a member of Balliol, Wycliffe's College, at Oxford, which had produced many great men, but none so great as the Reformer. Wycliffe's main characteristic was his intense spirituality, which led him to push away every human mediator between man and God. Before the Reformer's time the Bible was the book of the learned. No man, he said, had exercised greater influence on English literature, and it would be no exaggeration to say that before he existed the English language d not exist. In sending out his army of poor rie ts, who went into all the country spreading Gospel truths, he was to the thirteenth century what the Bible Society was to the nineteenth. He suffered persecution, but the work that he began had continued and multiplied, and he might justly be called the first apostle of English freedom. It was to this gift we ov he permanence of our own Reformation as compared with the Hussite and Huguenot movements. The Rev. Dr. Punshon, who followed, remarked that Wycliffe stood before them a sort of modern Elijah. He wrote a hundred books, and there was not one about himself. He was the first man that roused the intellectual activity of the English people, and set them thinking, and this issued, in God's time, in the glorious Reformation. The meeting was also addressed by the Rev. Dr. Donald Fraser and the Rev. A. Mursell.

CONGREGATIONAL PASTORS' INSURANCE AID SOCIETY.—At the quarterly meeting of the committee of the above society, held at the Memorial Hall on March 19, the following resolutions were unanimously adopted:—"1st. That the committee of the Congregational Pastors' Insurance Aid Society, at this, their first meeting since the decease of their valued friend, the Rev. Henry Bromley, desire to record their high estimate of his Christian worth as a man and a minister. They gratefully recall their pleasant intercourse with him in the prosecution of the object, and the promotion of the prosperity of this society, in which he always manifested the deepest interest. They especially honour him on this occasion, as the projector and principal founder of the society, for fourteen years its efficient honorary secretary, and alike in life and death, by subscription and legacy, a liberal contributor to its funds. While lamenting their loss, they are thankful that their friend was spared to them so long, and that, having fought the good fight, finished his course, and kept the faith, he came to his grave in a full age, like as a shock of corn cometh in in his season. 2nd. That a copy of the foregoing resolution be sent, with the Christian condolence of the committee, to Edward Bromley, Esq., the nephew and executor of their departed friend."

Epitome of News.

At the Queen's Drawing Room, on Wednesday, the Prince and Princess of Wales, the Princess Louise, Princess Beatrice, the Duke of Cambridge, and Prince Christian were present. The presentations were about 150 in number. In the evening the Prince and Princess of Wales gave a ball at Marlborough House, for which a large number of invitations were issued.

On Friday evening the Queen returned to Windsor Castle, having previously received visits from the Prince and Princess of Wales, the Princess Louise, and the Duchess of Teck, and given audience to Lord Beaconsfield.

It is stated in the Berlin papers that the Queen will leave England for Germany, with Prince Leopold and the Princess Beatrice, after the rising of Parliament, visiting the Grand Duke of Hesse Darmstadt first. Having spent some days with her daughter there, she will proceed to Coburg, and pass some weeks at Rosenau. There she will be joined by the Crown Prince and Princess, and their newly-married daughter, the Princess Charlotte.

On Saturday the Prince of Wales and other members of the royal family, with the Duke of Cambridge, Lord and Lady Granville, and Lady Salisbury, were present at Messrs. H. Young and Co.'s foundry, in Eccleston-street, Pimlico, where the Duke of Cambridge was also present, to witness the casting of a colossal equestrian statue in bronze of the Prince of Wales, in commemoration of the visit of His Royal Highness to India. The statue has been presented to Bombay, in which city it is to be placed, by Sir Albert Sassoon, and the whole work will cost Sir Albert about 10,000*l*. It has been designed by Mr. J. E. Boehm, A.R.A., and the quantity of metal used was eight tons. A week must elapse before the metal is sufficiently cool to be examined.

Cabinet Councils were held on Friday, Saturday, and Monday.

Mr. Gathorne Hardy, M.P., will open the Bradford Conservative Club on Monday, April 29, and will in the evening preside at a large Conservative meeting in St. George's Hall.

At the annual dinner given by Sir James M'Garel Hogg, M.P., Chairman of the Metropolitan Board of Works, to the members of that body and other guests, which took place on Saturday evening, the Chancellor of the Exchequer described, by implication, the policy of the Cabinet as being not only a valiant but also a discreet policy. They would shrink from no sacrifice which might be required to maintain the honour and the interests of the country; and, on the other hand, they were not prompt to take offence needlessly, or unwisely to urge the country into disputes which might be arranged without any sacrifice of national honour or interest. Their policy had been supported by the House and the country, and there was a general feeling that not six but sixty millions would have been granted if the Cabinet could have shown that it was really needed to support the national interest and honour. The Duke of Cambridge and the Speaker were also amongst those who responded to toasts.

The proposed Easter Monday review of the London Volunteers was abandoned on Friday, at a meeting of commanding officers, the railway companies having positively refused to offer any facilities for the conveyance of the volunteers at a time when the holiday traffic is so great.

A strike involving several thousand colliers appears to be impending in South Yorkshire. The miners on Friday met the masters' notice for a reduction of 7½ per cent. with an offer to accept a fall of 2 per cent. There is no probability that this compromise will be accepted.

The weavers' strike at Oldham, which has failed, is stated to have entailed a loss of 25,000*l*. in wages alone.

The depressed condition of the trade of the country is beginning to tell upon the returns of pauperism. Those for the month of January show a steady and progressive increase when compared with the same period of last year. In the fifth week of January there were 18,732 more persons in receipt of relief than in the corresponding week of 1877, a difference of 2·7 per cent. The increase is most conspicuous in the North-Western, West Midland, and Northern counties, and Yorkshire. The increase would have been considerably greater than it is from the country as a whole but for the remarkable fact that in the agricultural counties there is a substantial reduction in the number of paupers.

Mr. W. E. Forster, M.P., gave evidence on Friday before the select committee appointed to inquire as to the Manchester water supply (Thirlmere) scheme. He objected to the scheme because he desired to preserve to the British people some of the most beautiful scenery of the country. If, however, Manchester could not get a supply of water elsewhere, he hoped the committee would pass the bill.

Dr. Forbes Winslow, who, with Dr. Winn, was appointed to examine into the mental state of the Rev. J. Dodwell, who fired a pistol at the Master of the Rolls, has visited him twice in Newgate, and reports to the Home Secretary that he is unable to detect any symptoms of insanity.

Sir James Ingham's report upon the alleged ill-treatment of the Fenian convict Colour-Sergeant Charles M'Carthy, who was discharged from the Chatham Convict Prison on the 3rd of January and died on the 15th, has been issued. The conclusion arrived at is that the death of the deceased was not hastened by his treatment in prison, and that the deceased was treated with as much leniency as was consistent with penal discipline and the precautions which became necessary to prevent his escape.

Five young men, sentenced at the last sessions of the Central Criminal Court to be flogged on account of robberies with violence committed by them, underwent the penalty in Newgate Gaol on Thursday, ranging from twenty strokes with the birch to twenty-five lashes with the cat. All the offenders have, in addition, a long term of penal servitude.

The experiment made by the Midland Railway Company of running in the Pullman expresses between Manchester and London a new kind of third-class carriage, similar to ordinary coaches, but with a provision for the guard to pass through from one end to the other down the middle, has not been found to be wholly satisfactory, and the converted cars have been withdrawn in favour of the class of carriages previously in use.

The death is announced of Mr. Banting, the undertaker, whose pamphlet containing a specific against obesity excited so much attention some years ago.

The Cobden Club has suggested to the French Society of Political Economy the propriety of a great international free-trade demonstration during the Exhibition.

Hospital Saturday for this year has been fixed for September 7.

About thirty Baptists—one-third of whom are ministers—have been booked by Mr. Thomas Cook for his excursion to Rome on the occasion of the opening of the new chapel on Sunday next. The Rev. Dr. Landels and Dr. Underhill are at present staying in Rome.

Letters of administration of the will of the distinguished artist, Mr. George Cruikshank, have been taken out by his widow, Mrs. Eliza Cruikshank. It is dated Feb. 28, 1876. He bequeaths a pecuniary legacy to his widow, and also all his plate, china, and other household effects, and books, pictures, prints, and engravings, to the value of 100*l*., and any one of his pictures, prints, drawings, engravings, and etchings, except "The Worship of Bacchus." He directs "The Worship of Bacchus" and all the rest of his pictures, &c., to be sold, and the proceeds, after payment of his debts, to be invested in the fully paid-up shares of the Temperance Land and Building Society, and to be held upon certain trusts for the benefit of several persons in whom he was interested.

The six days' pedestrian competition at the Agricultural Hall closed on Saturday evening shortly after eight o'clock, when O'Leary, of Chicago, who had travelled 520¼ miles, and beaten all competitors by twenty miles, was declared the winner of the first prize. The distance accomplished is stated to be the greatest on record.

Lord Derby has in reply to a request conveyed to him by Sir J. Kennaway, on behalf of the committee which has been formed to bring the claims of the Armenians before the notice of the approaching Congress, intimated his willingness to receive a deputation from the Armenians resident in England. A day has not yet been fixed.

According to a bulletin issued at Coniston on Monday:—"There is no material change in Mr. Ruskin's condition since last Monday. He has not slept so well the last few days as previously."

The Duke of Richmond and Gordon on Monday afternoon received a deputation comprising representatives from Manchester, Salford, Leeds, Sheffield, Newcastle-on-Tyne, and twenty-two other towns in the North of England, who urged upon

his grace the desirableness of withdrawing from the Cattle Diseases Bill those clauses providing for the slaughter of foreign cattle at ports of landing. In reply, the Duke of Richmond observed that the bill was intended to prevent the spread of diseases among home cattle, and to promote their breed. He did not think the proposals in his bill would have the effect of limiting the foreign supply of meat, since during last year most of the foreign cattle arriving in this country had been slaughtered on debarkation, and there had been no complaints. The Midland districts now received meat from Aberdeen and Deptford in a fit state for consumption, and he did not anticipate that his measure would, under this head, cause more difficulty in the future.

Mr. Gladstone writes to a Leeds correspondent that "experience has shown that an essentially public character inevitably attaches to excursions" to Hawarden, and "the proceeding assumes the aspect of an exhibition of domestic life to the world at large such as does not, and, he is compelled to admit, ought not, to meet with general approval." Future visits to Hawarden Park must therefore be visits to the place only.

During Sunday night a robbery of jewels, valued at 4,000*l*., was committed at the mansion of Mr. Valentine Cunningham, Walton Heath, Surrey. Mrs. Cunningham's dressing-room was entered by the thief or thieves through the window, and as is now usual, while the family were at dinner.

Miscellaneous.

Mr. Tennyson is said to be engaged upon a new historical drama, which will complete the trilogy of dramas upon great characters and events in English history which the Poet Laureate originally contemplated, and of which two, "Queen Mary" and "Harold," have already appeared.

GEMS FROM THE ORATORIOS.—Under this title a concert was given at St. James's Hall on Saturday evening, the programme comprising a varied and interesting selection of pieces from oratorios and other sacred works by composers of past and present times. We know not whether this particular concert on a Saturday evening was an experiment, but it was certainly very successful; the hall being quite crowded with an audience that heartily appreciated the evening's entertainment. The solo singers included Miss Robertson, whose name stands so high at the present time as a finished soprano, Madame Patey, Mr. Sims Reeves, Mr. Edward Lloyd, and Herr Henschel, who were well supported by Mr. Leslie's perfectly-trained choir. We have not space to refer in detail to the very attractive programme, or to the fine singing of Mr. Sims Reeves, which was most enthusiastically applauded, in the recitative, "Deeper and deeper still," and the air, "Waft her, angels," from Handel's *Jephtha*. A concert of this varied kind will bear repetition, and we doubt not it would again attract the public to St. James's Hall.

A SENTIMENT TO BE PONDERED AT THE PRESENT CRISIS.—"There is nothing easier than to be brave with other people's blood, or generous with other people's money. If Her Majesty's Government had, in the course of the war, to sacrifice all their own fortunes, and then go into the field to be shot, you would fairly say that it was a brave and generous action for them to undertake such a war. But as long as these two duties fall, one of them exclusively, and the other mainly, upon other people, I dispute entirely the application of these two adjectives—brave and generous—to the act of the Government which plunges the nation into war."—*Lord Salisbury.*

THE RUSSIAN CHURCH.—Count Tolstoy, Procurator-General of the Russian Holy Synod, in a report to the Czar, states that at the end of 1875 the Russian Greek Church possessed 38,602 churches, including cathedrals; 12,860 chapels and oratories; 98,887 arch-priests, priests, deacons, and precentors, and 56,500,000 members, of whom 29,000,000 are women and 27,500,000 men. The Holy Synod granted 1,005 divorces in 1875, the reason assigned in 664 cases being that the husband or wife had absconded. The sums received by the Church during the year amounted to 11,278,111 roubles (nominal value, 1,879,685*l*.), inclusive of a million roubles which represent the income of Church property.

AFRICAN EXPLORATION.—The *Athenæum* says that the chief discovery made by the party under Captain Elton in their hazardous journey through the unknown interior of Africa, north of Lake Nyassa, was that of an extensive range of mountains, called the Kondi Mountains, from 12,000 to 14,000 feet high. On the northern side of the range extends an elevated plateau 7,000 feet above the sea level, which descends abruptly to the valley of the Rufigi River. It will be readily admitted by geographers that this discovery is one of the most important that has recently been made in Central Africa. It is doubtful at present whether the Kondi range is really continuous or not with the Livingstone chain discovered by Mr. E. D. Young on the north-eastern side of Lake Nyassa, the latter trending north and south, whilst the Kondi Mountains have almost a due east and west direction.

THE LIBERALS OF BRADFORD AND THEIR ORGANISATION.—A meeting of the Bradford Liberals was held in the Club-house, Bank-street, on Thursday evening, to consider new rules for the government of the Liberal Electoral Association. The rules, as proposed, were adopted, but they will have to be ratified by the general body. The conditions of membership have been made so wide that all persons calling themselves Liberals are eligible for admission, this concession having been made with a view to secure the unity of the Liberal party in the borough. The association is to be governed by a committee of 300, selected from the wards and other members. One rule sets forth that the members of the association shall loyally support the candidates who have been selected by the majority, or shall, as a matter of honour, either remain neutral or send in their resignation before taking any hostile steps. The rules were adopted by a very large majority of those present.

ANOTHER LONDON BRIDGE.—There is a prospect of a better remedy being applied to the overcrowding of London-bridge than any of the widening schemes which were advocated some time back. At Friday's meeting of the Metropolitan Board of Works a plan for a new bridge between the Tower and St. Katharine's Wharf was brought forward, and received general support. This proposal, which emanates from the practised hand of Sir Joseph Bazalgette, contemplates the erection of either a three-span bridge at a cost of 1,100,000*l*., or one with a single span of 850 feet, at a cost of 1,250,000*l*., at the spot mentioned. Should this most important work be carried out, the traffic now crossing London Bridge would be greatly diminished; while the important districts which face each other lower down the river would be brought into close connection. Nor could there be much hindrance to the traffic on the river, as the headway of the new bridge is to be sixty-eight feet above the water, thus permitting large coasting vessels and others to pass underneath by merely striking their topmasts.

THE HIRING OF PIANOS.—The judge of the Sheffield county court gave an important decision on Thursday affecting the practice of buying pianos and harmoniums on what is known as the three-years system. In August last Thomas Newton Blanchard hired a piano from Messrs. Hattersley, harmonium manufacturers and pianoforte dealers, and entered into an agreement to pay 15*l*. per year for three years by equal monthly instalments. He undertook not to remove the piano from his premises without the permission of Messrs. Hatterseley, and in the event of his not keeping up his payments, they were to be at liberty to enter and take possession of the instrument. He paid the first and only instalment on August 21st, and in December he filed a petition in bankruptcy. Messrs. Hatterseley took possession of the piano, and an application was made to the court by the trustee for an order to compel them to give it up. The case was argued at considerable length, and the judge, in giving his decision, said it appeared to him that the agreement was framed for the purpose of evading the bankruptcy law. He therefore ordered the piano to be given up to the trustee, and allowed costs.

THE LATE HENRY DUNN.—Mr. Henry Dunn, the late secretary of the British and Foreign School Society, was buried at Norwood on Thursday. He held his post as secretary from 1828 to 1856, and was a member of the committee from 1857 to the present time. His labours began at a time when the Government gave no assistance at all to elementary schools, and lasted until after the passing of the Acts of 1870 and 1876. Since 1856 he had been actively engaged as an author. His treatise on "Organised Christianity" attracted much attention at the time of its publication; and other books, of which we may mention "Liber Librorum," "Life in the Invisible," and "Sunday Morning," have given a valuable impetus to religious thought in many circles where his name is remembered with reverence. He died suddenly on the 16th inst., at the ripe age of 77. The service in the chapel and at the grave was conducted by the Revs. J. Marten, J. B. Heard, and Edward White. In addition to the members of Mr. Dunn's family and his personal friends, there were present representatives of the Borough-road College and the body of British teachers. Messrs. J. Corderoy, H. Owen, and Evan Spicer attended as a deputation from the committee of the British and Foreign School Society.

MELANCHOLY AND FATAL ACCIDENT AT BRIGHTON.—The East Sussex coroner held an inquest on Thursday, March 21, respecting the death of Mr. H. Allan Skeats, a tutor at an educational establishment at the west-end of Brighton, who met his death in a shocking manner on the previous afternoon. Deceased, who was only twenty-five years old, went for a walk with a friend along the sea-shore, and eventually arrived opposite the tall chalk cliffs just on the eastern boundary of Brighton, and familiar to visitors as "Black Rock." Wishing to gain the high road at the summit of the cliff, it was suggested that, in preference to going a few hundred yards further to the slope leading from the beach, they should climb the cliff, at a point where a rude staircase cut diagonally on its face afforded a precarious footway to those unaccustomed to cliff climbing. Deceased's friend, a young gentleman named Newland, ascended in safety; but Mr. Skeats, when but a short distance from the top, lost his equilibrium and fell headlong to the beach below, his skull being completely smashed. The distance was nearly ninety feet, the cliff being almost perpendicular. A verdict of "Death by misadventure" was recorded.

AN INTERNATIONAL PEACE TRIBUNAL.—The following is brought under public notice in England by Mr. Welsh, the American Minister:—"The Alumni Association of Haverford College, Pennsylvania, offers a prize of 250 dols., or 50*l*., for the best essay setting forth 'the most practical plan for promoting the speedy substitution of judicial for violent methods of settling international disputes." The essays, each accompanied by a sealed envelope containing the name and address of the author, are to be submitted before the end of the year 1878 to the undersigned, who will report the result of their adjudication at the annual meeting of the Alumni, occurring in the ensuing summer. The association reserves the privilege of retaining all the essays that compete for the prize.—Francis T. King, 76, Cathedral-street, Baltimore, Maryland; James Whitall, 410, Race street, Philadelphia, Pennsylvania; John B. Garratt, 131, North Eighteenth-street, Philadelphia, Pennsylvania, adjudicators. Philadelphia, 11th Mo., 3rd, 1877." Mr. Welsh states that the three members of the Society of Friends whose names are attached to this invitation are men of the highest respectability, and earnest workers in the cause of humanity.

MR. SPURGEON AND THE AUSTRALIANS.—Some short time since an invitation was sent from Melbourne to the Rev. C. H. Spurgeon, asking him to visit Australia. In replying to the Rev. John Reid, who forwarded the invitation, Mr. Spurgeon said:—"The invitation, or rather the preliminary to an invitation, which you so kindly sent me, was most pleasing to me, for many reasons, and especially for the kind way in which you worded it. How I wish I could glide over and return in a month and see all your kind faces! Thank you all very much. But do not allow others to waste time in hoping to induce me; for I conclude that it would be wrong for me to leave England for so long a journey unless I were thoroughly broken down. . . My deacons are too good to dissuade me; but when I ask their opinion I can see that they are alarmed at the idea of such an absence. No, I must tarry here. For the present at any rate, I shall not see Australia; but I send you all my very grateful thanks. Please take care of my son for my sake. May he be a blessing wherever he goes.—Yours very heartily, C. H. SPURGEON."

THE CATTLE DISEASES BILL.—The National Reform Union has issued a circular to all its branches, directing their attention to the Contagious Diseases (Animals) Bill, urging upon them the necessity of opposing it to the utmost by means of resolutions, petitions, memorials, and by bringing influence to bear upon members of Parliament. The circular states that by the clauses which relate to the compulsory slaughter at the port of debarkation of all "fat" animals imported from abroad, whether healthy or not, and even though they be imported from countries where disease does not exist, the supply of meat from the Continent is practically prohibited, and the result must be greatly increased prices, by which the public will be directly injured, and only the English grazier and his landlord benefited. This practical stoppage of the foreign supply is contrary to all the principles of free trade, and is a return to the mischievous Protectionist policy which formerly obtained in this country with regard to the Corn Laws. It is calculated that if the measure were to add a penny in the pound to the price of butchers' meat—an extremely low estimate—the addition would be equivalent to a tax producing sixteen millions sterling. At a largely-attended public meeting held in Newcastle-on-Tyne on Thursday, under the presidency of the Mayor, a resolution was unanimously adopted which, while admitting the desirability of every reasonable precaution being taken to prevent the introduction of the cattle disease into this country, expressed the opinion that the restrictions embodied in the Cattle Diseases Bill of the Government are arbitrary and oppressive, and far beyond the requirements of the case. A formal petition to Parliament against the measure was subsequently agreed to.

MURDER OF MISSIONARIES.—A heavy blow has fallen upon the Victoria Nyanza Mission of the Church Missionary Society. A telegram has been received from Aden by Messrs. Gray, Dawes, and Co., stating that letters had arrived at Zanzibar from the Arab governor of Unyanyembe, conveying the sad intelligence that Lieutenant G. Shergold Smith, the leader of the Church Missionary Society's expedition, and Mr. O'Neill, a fellow-labourer in the mission, had been murdered. Mr. H. Wright, hon. secretary of the Church Missionary Society, says the party had been at Kagei, on the mainland, and in Ukerewe, the island opposite to it, since the end of January, 1877, and their last letters had spoken in such warm terms of the friendliness of the King of Ukerewe and his people, and of their desire to have missionaries resident among them, that it is not likely any hostility should have arisen from that quarter. Mr. Wright adds:—"Our chief concern at the present moment is to strengthen the hands of the Rev. C. T. Wilson, who was left alone at the capital of Uganda by Lieutenant Smith in July last. If two suitable men were forthcoming, one a clergyman and the other such a one as Lieutenant Smith, acquainted with navigation, and possessed of energy, kindliness, and tact, the committee would gladly send them out at once by way of the Nile. The *Record* states that the original party consisted of seven men. One died before the start from Zanzibar; one returned home in broken health; one (Mr. Mackay), when halfway on the road, was sent back fever-stricken to the coast, though he afterwards recovered, and has done useful work in constructing a wagon-road as far as Mpwapwa; one (Dr. Smith) died on the shores of the lake in May last year;

two have now been murdered; and one (Mr. Wilson) alone remains, at least in the interior. Africa has had a fatal pre-eminence in the long catalogue of losses. The brilliant results of missionary work on the West Coast were not achieved without a heavy sacrifice of life. Fifty deaths in twenty years, in the early days of Sierra Leone, are a familiar fact in missionary speeches. The East Coast is now scarcely behind in proportion to the number of men. There are several missionary graves in the neighbourhood of Mombassa.

THE TEMPERANCE QUESTION.—A meeting was held in the warehouse of Messrs. Pawson and Co., Carter-lane, on Thursday night, which was largely attended by young men engaged in the City warehouses. Mr. Mundella, M.P., occupied the chair, and stated the subject which the meeting was to consider was "Temperance in relation to commercial life." Looking at the question from a national point of view, he said we must plead guilty to one thing—that intemperance was one of our crying sins. We were passing through a period of great commercial depression; the warehouses were laden with stocks, manufacturers were working short time, our iron-works and coal mines were only half employed, and we heard of nothing but over-production as the cause of this temporary—for he hoped and believed it was but temporary—depression. But, he asked, are we not expending from 140 to 150 millions a year in drink, and is not that one item equal to two-thirds of the exports of this great industrial nation? Go to the homes of people and see how poorly they were furnished, and what lack there was of the comforts of life; and yet they talked of over-production. The pecuniary loss of drinking was, however, the smallest part of the loss compared with the loss of time, loss of health, and loss of intellectual vigour of the people. He had been astonished during the last two or three years to find how many members of the Houses of Parliament were total abstainers. Amongst them he mentioned Earl Granville, Mr. Sullivan, Mr. Morley, Sir Charles Dilke, and Mr. John Bright. Dr. Edmunds, senior physician to the London Temperance Hospital, delivered an address relating to the moral and physical effects of drinking. Mr. S. Morley, M.P., gave some useful advice to the young men, and, speaking of the Turks, he said, in this question of temperance—he would say nothing of their morality otherwise—they were eminently a temperate people, and set a great example to England in that respect. Mr. A. M. Sullivan, M.P., said he was a strong party man, and a very violent politician, but this he would say, he never had any political theory or a political aim that he would place higher than, or that he would not sacrifice for, the temperance cause. For this reason, no matter what theory or form of government one might hold, he would rather have Ireland a sober and a virtuous people, under even the most despotic rule, than he would have it a degraded, vicious, drunken people under the freest institutions. Mr. J. M. Cook and Mr. Raper, Parliamentary agent of the United Kingdom Alliance, also spoke.

Gleanings.

"Do you know," remarked a rather fast Newark youth, the other day, to a stuttering friend, to whom he was slightly indebted—"do you know that I intend to marry and settle down?" "I do-don't know anything about it," was the reply; "bu-but I think you had b-b-better stay single and set-settle up."—*American Paper.*

It is remarked that a special feature of winter amusements in New York is the large number of entertainments connected with the churches. There are concerts, lectures, dramatic entertainments, and even balls in profusion. So lenient are the ideas of many upon the subject of dramatic performances, that in some cases there are miniature theatres fitted up within the church edifices, where scenic representations are given.

ORIGIN OF A FAMILIAR PROVERB.—The proverb, "Those who live in glass houses should not throw stones," dates back to the Union of England and Scotland, at which time London was inundated with Scotchmen. This did not please the Duke of Buckingham, who organised a movement against them, and parties formed, who went about nightly to break their windows. In retaliation, a party of Scotchmen smashed the windows of the duke's mansion, which stood in St. Martin's-fields, and had so many windows that it went by the name of the Glass House. The duke appealed to the king, who replied—"Steenie, Steenie, those wha live in glass houses should be carefu' how they fling stanes."

A STORY OF THE LATE SENATOR WADE.—It used to be customary for slaves in Washington to beg money from Northern Congressmen to buy their freedom. A poor but smart-looking boy accosted Mr. Wade while he was in conversation with a promiscuous company of Northern and Southern Senators, and began to beg for money to buy his freedom. "I never give money to buy slaves," said Mr. Wade, when, seeing the pleasant looks of the Southern men, he turned to the boy and asked:—"Why the devil don't you run away?" The Southerners stared at one another, and the darkey started off with a new idea in his head, when Mr. Wade called him back, and handing him a ten-dollar bill, said: "Here is ten dollars to pay your expenses. Now run away out of slavery, my boy, the first chance you get."

VICTOR EMMANUEL AND THE PEASANT BOY.—The following anecdote is told relative to the late King of Italy. He once met a little peasant boy, walking along with bare feet, carrying his shoes in his hand. "Why don't you put on your shoes?" asked the King. "Ah, well!" said the child, who did not recognise him, "because shoes wear out." "And does not the skin of your feet get torn?" said Victor Emmanuel. "The skin grows again, without costing anything; but it requires money to buy new shoes," was the answer. The King laughed. "What is your name?" "Albert," replied the boy. "You bear the name of my father. I do not wish you to spoil your feet. Hold! There is something to buy new shoes with," and he gave the child a louis.

THE ATTORNEY-GENERAL AND HIS SIXPENCE.—There is a good story, which has the advantage of being true, and is to the credit of Sir John Holker. As the Attorney-General was entering the House on Thursday night he saw a stranger standing in the corridor inquiring after a member. The member in question happened to be a friend of Sir John's, and, desirous of obliging him, he said to the stranger "come along, I'll get you in." The stranger followed, and Sir John passed him into the Speaker's Gallery. As he turned to go away the man held out his hand, and before the Attorney-General quite realised his position he found he was the possessor of sixpence. Sir John was very proud of the coin, and showed it to his colleagues on the Treasury Bench, affirming that it was the most easily-earned sixpence he possessed.—*Mayfair.*

FEELING PULSES BY TELEGRAPH.—A recent discovery in telegraphy is likely to cause a revolution in medical practice. Hitherto it has been necessary for country patients who wished to consult a London physician either to come to town or to send for the physician to visit them at their country homes. But it is not improbable that before long physicians will be able to remain in their consulting-rooms, and be kept advised by telegraph as to the exact state of their patient, without regard to distance. It is reported that a Yankee physician, Dr. Upham, of Salem, Massachusetts, recently demonstrated to an audience to whom he was lecturing the variations of the pulse in certain diseases by causing the lecture-room to be placed in telegraphic communication with the City Hospital, at Boston, fifteen miles distant; and then, by means of a special apparatus and a vibrating ray of magnesian light, the pulse-beats were exhibited upon the wall. By a judicious combination of Dr. Upham's apparatus and the telephone, a patient may possibly be subjected to a physical examination sufficient to diagnose the heart and lung disease without going near the physician.—*Weekly Review.*

"SURPRISE PARTIES" are very much in vogue amongst the members of churches in America. The following description is a fair illustration of how these are conducted:—"Last evening (says the Macon *Telegraph* of Feb. 14), at the parsonage of the Presbyterian Church in this city, occurred one of those events which cast a glow over the dull monotony of life, and strengthen the ties of affection between pastor and people. This was a surprise donation party given by the members of the church to their pastor, Rev. A. W. Clisby. The plans and execution were all faultless, and everything went off in the most satisfactory and successful manner. The reverend gentleman and lady were invited out to tea, and during his absence the party having the affair in charge effected an entrance into the house and arranged the many beautiful presents, and made all things ready. The absent host was then recalled, and the astonishment and gratitude which filled his heart can better be imagined than described. The house was brilliantly lighted, and thronged by the members of the church and a few invited friends. The presents were nicely arrayed in one room. They consisted of a handsome lounge, a beautiful and costly silver cake-stand, a fine hearth-rug, cake, glassware, flour, lard, oil, and many articles indispensable, useful, and ornamental. They were the most appropriate selection of presents we ever saw. Many pleasant sentiments were exchanged, and the hearts of pastor and people warmed towards each other. The ladies of the church, especially the young ladies, who originated, planned, and carried out this delightful surprise, deserve great praise for their efforts to lighten the pastoral cares."

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly-nourished frame."—*Civil Service Gazette.* Sold only in packets labelled—"JAMES EPPS & Co., Homœopathic Chemists, London."

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

LUMBAGO.—Instant relief and speedy cure by using "Dredge's Heal All." Of all chemists, 1s. 1½d. a bottle.

CONVULSIONS IN TEETHING are prevented by the use of Mrs. Johnson's Soothing Syrup. It contains no narcotic, and when applied to the gums gives speedy relief. Of all chemists, 2s. 9d. per bottle.

Births, Marriages, and Deaths.

MARRIAGES.

FRASER—GORDON.—March 19, at Silverhill Presbyterian Church, St. Leonards-on-Sea, Arthur M. Fraser, of Lincoln's-inn, barrister-at-law, to Mary, daughter of the late J. Gordon, Esq., of Manar, Aberdeenshire.

HARRISON—PLATT.—March 21, at the Congregational Chapel, Upper Mill, by the Rev. W. H. Hyatt, assisted by the Rev. John Milnes, M.A., Henry Harrison, of Bradford, to Mary Shaw Platt, niece of the late H. K. Schofield, Esq., of Heathfields, Saddleworth.

SANDIFER—BIDWELL.—March 21, at the Baptist Chapel, Needingworth, Hunts, by the Rev. W. Willis, Alfred, eldest son of Mr. Robert Sandifer, Needingworth, to Mary Jane, daughter of John Bidwell, of London, and granddaughter of Mr. Isaac Crowson, of Needingworth.

DEATHS.

SIDEBOTTOM.—March 14, at Mersey Bank, Heaton Mersey, Manchester, aged 31 years, Robert, son of the late James Sidebottom, Esq., J.P., of Heaton Mersey.

SKEATS.—March 20, killed, in falling from the Black Rocks at Brighton, Herbert Allan, eldest son of Mr. Herbert S. Skeats, of Hendon.

SUBSTITUTE FOR MILK.—The Editor of the "Medical Mirror" has called the notice of the medical profession to Cadbury's Cocoa Essence, which he calls, Cadbury's Concentrated Vegetable Milk, and remarks:—"The excess of fatty matter has been carefully eliminated, and thus a compound remains which conveys in a minimum bulk a maximum amount of nutriment. We strongly recommend it as a diet for children."

HOLLOWAY'S PILLS.—The diseases common to our climate, and endangering man's physical condition, will always exist, though many may be mitigated and their effects removed by timely aid appropriately applied at the proper time. Holloway's Pills are acknowledged far and wide to be the most effective purifier of the blood, the most certain regulator of disordered organs, and the most innocent aperient that can be prescribed. This medicine is applicable to all alike, young or old, robust or delicate. It increases the appetite and controls all derangements of the bowels. After the disorder is subdued occasional doses of these Pills will prevent any relapse, and moreover secure, promote, and intensify the good results which flow from perfect purity and regularity.

VIOLET INK.—A sixpenny bottle of Judson's Violet Dye will make a pint of beautiful ink in one minute by simply adding "hot water." Why not use this beautiful and economical preparation? In a pailful of water small woollen or silk articles can be dyed in ten minutes. Judson's Dyes, 24 colours, sixpence per bottle. Sold by chemists and stationers.

PERFECTION.—Mrs. S. A. ALLEN'S World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is certain and thorough, quickly banishing greyness. It is not a dye. It ever proves itself the natural strengthener of the hair. Its superiority and excellence are established throughout the world. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN *has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.*

Mrs. S. A. ALLEN'S Zylo-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

INVALIDS.—Consumption, Asthma, Bronchitis, Diseases of the Heart, Dropsy, and Tumours quickly cured by Abercrombie's New Solvent Process. Success testified by many ministers and others, with their respective names and addresses added. Inquiry courted. Post Free Six Stamps.—10, Claremont-square, London, N.

Advertisements.

BENNETT, 65 & 64, CHEAPSIDE.

WATCHES — BENNETT'S GOLD PRESENTATION WATCHES, FROM £10 TO £100.

CLOCKS — TO CLOCK PURCHASERS. JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to purchasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Rooms, and Presentation of the highest quality and newest designs at the lowest prices.

JOHN BENNETT, WATCH and CLOCK MANUFACTORY, 65 and 64, CHEAPSIDE.

MESSRS. G. H. MAY and CO., Ironmongers and Yacht Fitters, West Cowes, I.W., have a VACANCY for an APPRENTICE.

METROPOLITAN IMPROVEMENTS.

MESSRS. COOKE BAINES & CO., Surveyors and Valuers, No. 28, Finsbury-place, E.C., having had many years' experience in the settlement of Compensation Claims, offer their Services where property is required to be taken compulsorily.

HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhœa, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhœa, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhœa, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d. in stamps.

IMPORTANT CAUTION.—Thirty years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of Farinaceous Foods. However, Mr. Pye Henry Chavasse, F.R.C.S., author of "Advice to a Mother," analysed 13 of these, and declared DU BARRY'S FOOD to be THE BEST. Likewise Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances Du Barry's Revalenta Arabica is the best," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

DU BARRY'S FOOD.—"Twenty-five years' incredible miseries from chronic dyspepsia, nervousness, sleeplessness, low spirits, debility, and swellings all over to double my natural size—miseries I endured, and for which I tried the best advice in vain. Since 29th March last I have lived entirely upon DU BARRY'S REVALENTA ARABICA FOOD without taking any meat. It has done me a great deal of good, and I never felt so well in my life as I do now, all the swelling having left me; I have lost all nervousness, I sleep well, and feel happy. Indeed, my friends say I am like a new man—nothing like what I was before I took your food. Pray make any use you like of this letter, and accept my very best thanks.—I am, dear Sir, yours truly, CHARLES TUSON.—Monmouth, 30th August, 1876."

CURE No. 68,471 of GENERAL DEBILITY. "I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovi."

DU BARRY'S FOOD. — CONSTIPATION, Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting by Du Barry's Food—MARIA JOLLY.

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DEPOTS: DU BARRY and Co., Limited, No. 77, Regent-street, London, W.; same house, 26, Place Vendome, Paris; 16, Rue Montague de la Cour, Brussels; 2, Via Tomaso Grossi, Milan; 1, Calle de Valverde, Madrid; 25, Louisen Strasse, Berlin, W.; 8, Wallfisch Gasse, Vienna; and at the Grocers and Chemists in every town.

MUSIC FOR THE PEOPLE.

A DEMONSTRATION in aid of the BUILDING FUND of the TONIC SOLFA COLLEGE will be held at EXETER HALL on TUESDAY EVENING, April 9th.

Chair to be taken, at 7.45, by JOHN CURWEN, Esq., President.

Choir of 700 Singers.

The united Choirs will sing Handel's Hailstone Chorus and "May no rash intruder"; Mendelssohn's "He watching over Israel"; Mozart's Gloria from 12th Mass; Auber's Prayer from "Masaniello"; and Webbe's "When winds breathe soft." The Tonic Solfa Choral Association (Conductor, Mr. J. Proudman) will sing Pearsall's "Sir Patrick Spens"; Smart's "Shepherd's Farewell"; and "Macfarren's "Harvest Home." The Bow and Bromley Institute Choir (Conductor, Mr. W. G. McNaught) will sing Mendelssohn's "Morning Prayer" and Macfarren's "Sands of Dee." The South London Choral Association (Conductor, Mr. L. C. Venables, will sing Callcott's "O, snatch me swift"; Bishop's "When wearied wretches"; and Knyvett's "The Bells of St. Michael's Tower." The united Choirs will also sing at first sight a new Anthem, printed for the occasion.

Organists—Mr. W. C. HARRIS and Mr. ALFRED RHODES.

Tickets, 1s. each (Reserved Seats, numbered, 2s. 6d.; North and South Galleries, 5s. each) may be had at the Tonic Solfa Agency, 8, Warwick-lane, E.C., or by post from Mr. Robert Griffiths, Plaistow, London, E.

APPRENTICESHIP SOCIETY.

At the Half-yearly Meeting held at the Memorial Hall, Farringdon-street, on Tuesday, March 26, the following were the SUCCESSFUL CANDIDATES.

1. James A. Jackson ...	1,047	10. Grace Mackinnon...	458
2. George E. Davis.....	947	11. John W. Thomas...	407
3. Arthur Lewis	926	12. Fredk. G. Squirrell .	299
4. Minnie Edwards ...	913	13. A. Wm. M'Kenny .	287
5. Thomas Harrison ...	783	14. Kate A. Davies.....	190
6. John Rowland	710	15. John Griffith.....	179
7. Mary Mark	699	16. Albert E. Cole	177
8. Henry Evershed.....	601	17. Thomas H. Clark...	170
9. Frederick C. King ...	477	18. John R. Williams...	138

I. VALE MUMMERY, President.
J. MARCHANT, Hon. Sec.

ENDOWED SCHOOLS ACTS, 1869. 1873, and 1874.

In the matter of the Foundation known as the Protestant Dissenters Original Charity School, in the parish of Shadwell, in the County of Middlesex.

The Committee of Council on Education have approved of a SCHEME for the future management of the above-named Foundation. And NOTICE IS HEREBY GIVEN that unless within two months after the publication of this Notice, a Petition is presented to Her Majesty in Council, in pursuance of Section 39 of the Endowed Schools Act, 1869, or a Petition is presented to the Committee of Council on Education in pursuance of Section 13 of the Endowed Schools Act, 1873, such SCHEME may be approved by Her Majesty without being laid before Parliament.

Copies of the SCHEME, price Threepence each, may be obtained from Mr. Toms, the Depository of the British and Foreign School Society, 72, Lancaster-street, S.E., or from the Secretary, Charity Commission, Whitehall, S.W.

This SCHEME may also be seen, without charge, at the said Office of the Charity Commission.

PATRICK CUMIN, Assistant Secretary.
Education Department, 18th March, 1878.

MEMORIAL HALL, Farringdon Street, Ludgate Circus.—MAY and ANNUAL MEETINGS.—Accommodation for 1,500 in Great Hall and 500 in Library. Arrangements for Soirées and Concerts Board-room for Committees, &c.—Prospectus, with plan of rooms, terms, &c., on application to the Secretary.

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Senior Tettenhall Scholarship	£31	10	0
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Applications for admission to be sent to the Principal.

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VICE-MASTER—

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JAMES A. H. MURRAY Esq., LL.D. (Edin.), B.A., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., M.A., Fellow of Trinity Hall, Cambridge; also B.A.; First Class in Mathematics at the University of London.

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For full information apply to

W. H. BASDEN, Secretary,

Of whom may be obtained an explanatory pamphlet, entitled, "Five Minutes' Talk about the Company," Opinions of the Press, Prospectuses, and Share Application Forms.

March 22, 1878.

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REPORT, 1877.

The 53rd Annual Report just issued, and the Balance Sheets for the year ending June 30, 1877, as rendered to the Board of Trade, can be obtained at either of the Society's Offices, or of any of its Agents.

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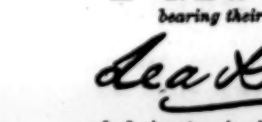

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